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HITOPADESA,
OR
SALUTARY COUNSELS OF VISHNU SARMAN,
IN
A SERIES OF CONNECTED FABLES,
INTERSPERSED WITH
MORAL, PRUDENTIAL, AND POLITICAL MAXIMS,
TRANSLATED LITERALLY

FROM THE ORIGINAL INTO ENGLISH, FOR THE USE OF THE SANSKRIT STUDENT.

BY FRANCIS JOHNSON.



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PREFACE.

TRANSLATIONS of the *Hitopadeśa* have been already given to the public by two of the most eminent of Sanskrit scholars, Dr. CHARLES WILKINS and Sir WILLIAM JONES: and their labours might be thought sufficient to preclude the necessity, and discourage the presumption, of attempting an additional translation.

Without disparaging the merits of those distinguished men, however, it may be safely affirmed that their versions of the *Hitopadeśa* are far from satisfactory,—the time and circumstances under which they were made will fully account for their imperfections. The translation of Dr. CHARLES WILKINS was published in England, that of Sir WILLIAM JONES was a posthumous publication: neither of them have the advantage of careful revision, after collation of the original manuscripts with other and correcter copies; and the consequence has been a want of critical selection both in the insertion and omission of numerous passages, and of exactness and precision in the manner in which they have been interpreted. These translations, therefore, offer no reasonable ground of objection to an attempt to supply a more correct version of the original work; particularly as the editions published by the late Professor

SCHLEGEL, and by the present Translator, have now furnished an accurate representation of the text.

In undertaking the present work, however, the Translator has entertained no purpose of competing with the performances of his predecessors. His object has been distinct from theirs. It has not been his purpose to convey to general readers a notion of the literary character of the *Hitopadeśa*, but his humble aim has been to provide Students of the Sanskrit language with facilities for overcoming some of the first difficulties which they are likely to encounter. The advantages of the *Hitopadeśa* as a class-book at the East-India College have been established by the experience of more than forty years ; and it is likely to be used in the same capacity for many years to come. But although recommended by the general simplicity of its prose, and the sententiousness and brevity of its verse, it is not without its difficulties, and many passages are of complex structure and of doubtful signification, presenting to a Student in an early stage of his career almost insuperable perplexity. To assist him through his occasional embarrassment, as well as to render his knowledge of the whole work more easy of attainment, the present translation has been attempted ; and in conformity to its character of subservience to elementary study, it has been endeavoured, not so much to give it the adaptation which justice to the literary merits of the original would require, as to express the sense with as close a conformity to the Sanskrit as it was possible for the English language to adopt. The construction of the language of the translation never aspires, therefore, to any loftier purpose than that of rendering the original verbally intelligible, and thus enabling the Student to master the requisite knowledge of a useful class-book, with the least

possible expenditure of time and trouble. If it shall be found to answer these purposes, the Translator will have effected all that he proposed to accomplish.

The Translator would hold himself inexcusable, were he to pass over in silence the aid he has derived from the invaluable dictionary of Professor WILSON; to whom, also, his best thanks are due, for having willingly taken the trouble, amidst his numerous engagements, to review the following sheets before they were sent to press.

EAST-INDIA COLLEGE, HERTS.,

25th March, 1848.

INTRODUCTION.

REVERENCE TO GANEŚA.

- 1—MAY success, in what may be effected, attend the good, through the favor of that DHÚRJJATI (ŚIVA), on whose brow *shines* a digit of the moon, like a streak of the foam of JÁhnaví !
- 2—This Hitopadesa (friendly advice), *when* heard, gives skill in Sanskrit words ; everywhere a variety of expressions and knowledge of Policy.
- 3—A wise man should think upon knowledge and wealth as *if he were* undecaying and immortal. He should practise duty as *if he were* seized by the hair of his head by Death.
- 4—Amongst all things, knowledge, they say, *is* truly the best thing ; from its not being liable ever to be stolen, from its not being purchaseable, and from its being imperishable.
- 5—As a descending river causes *its water* to mix with the ocean ; so does knowledge bring a man into association with a monarch difficult of access ; thence *results* exceeding prosperity.
- 6—Knowledge gives discretion. Through discretion *a man* attains fitness *for employment*. By fitness, he acquires wealth. From wealth, religious merit : thence *proceeds* felicity.
- 7—Knowledge *of arms*, and *of books*,—these two *kinds of* knowledge *conduce* to reputation. The first *is liable* to ridicule in old age : the second is respected always.
- 8—Since the pattern impressed on a new *earthen* vessel cannot become otherwise (may not be easily effaced) : therefore under the pretext of fables, Policy is here explained *for the purpose of making an indelible impression* on youth.
- 9—Acquisition of friends,—Separation of friends,—War, and also Peace,—*each* is *here* written ; having been extracted from the Pancha Tantra, and *any* other *such* book.

THERE is on the bank of the Bhágirathí, a city called Pátaliputra. And in it there was a king by name SUDARSANA, endowed with every princely virtue. The king one day overheard a couple of stanzas being recited by some person :

10—The resolver of many doubts, the exhibition of invisible objects, the eye of all, is Learning. He, of whom it is not, verily is blind.

11—Youth; abundance of riches; high rank; inconsiderateness;—even singly, *each tends* to disadvantage: what then, where the four *combine*!

Having heard this, the king, distressed in mind by the inattention to learning of his own sons, unread in learned writings, *and* ever following improper courses, reflected:

12—What benefit *accrues* by a son born, who *is* neither learned nor virtuous? Or what *is the use of* a sightless eye? *Such an eye is* trouble merely.

13—Of a son unborn, dead, *or* a fool,—better the two first, and not the last. The two first cause unhappiness once: but the last, perpetually.

For:—

14—He *is* born, by whom *when* born, the family attaineth exaltation. In the revolving world, who, *when* dead, is not born *again*?

Again:—

15—If a mother *be* the mother of a son, through him *at* whose *name* the chalk falls not with haste at the commencement of the enumeration of a company of accomplished persons,—say, what woman is barren?

Moreover:—

16—He, whose fame *is* not widely extended for liberality, piety, heroism, knowledge and the acquisition of wealth, *is* verily but his mother's excrement.

Again:—

17—Better one talented son. *There is* no *benefit* even by hundreds of fools. One moon dispels the darkness. *It is not dispersed* even by hosts of stars.

18—The son of him, by whom a very arduous penance *has been* performed at some holy place of pilgrimage, should be obedient, wealthy, virtuous *and* wise.

And so it has been said:—

19—Accession of wealth, and constantly freedom from disease; a beloved wife, and a sweet-spoken one; an obedient son, and useful knowledge, *are* the six felicities of life, O king!

20—Who *is* fortunate by many sons, *mere empty* measures filling up a granary? Better *is* one the supporter of his family, by whom the father is renowned.

21—A father a contractor of debts *is* an enemy: and *so is* an unchaste mother. A beautiful wife *is* an enemy. An unlearned son *is* an enemy.

22—In disuse, knowledge *is* poison. In indigestion, food *is* poison.

A court *is* poison to a poor man. To an old man, a young wife *is* poison.

23—The man is honoured whose son *is* endued with good qualities. A bow—though faultless as to the cane—stringless, what will it effect?

24—Alas, O, son! who hast passed these nights without study. Therefore, in the midst of the learned, thou sinkest like an ox in the mire.

Then, how may these my sons be now rendered accomplished?

25—Food; sleep; fear; propagation;—each *is* the common property of men with brutes. Virtue *is* really their additional distinction. Devoid of virtue, *they are* equal with brutes.

For:—

26—Virtue; wealth; pleasure; liberation;—he in whom not one is found, his birth *is* fruitless, like the pendulous excrescence on a goat's neck.

And what is said:—

27—Age; actions; wealth; knowledge, and also death; these five are created for the embodied spirit even whilst existing in the embryo state.

Again:—

28—Inevitably, the conditions that are to be, are, even of the mighty. Nakedness *is the fate* of NíLAKANTHA (SIVA), and sleep upon the great serpent *that* of HARI (VISHNU).

And also:—

29—“What will not be, that will not be: if *it* will be, it *can* not be otherwise:” why is not this medicine, the antidote of care, imbibed?

This *is* a saying founded on idleness, of certain persons incapable of doing what should be done.

30—Even whilst thinking upon destiny, *a man* should not relinquish his own exertion. Without exertion, he is not capable of obtaining oil from sesamum *seeds*, *which contain it in abundance*.

Again:—

31—Fortune waits upon the lion of a man who exerts himself. Abject fellows say, “It is to be given by destiny.” Having resisted destiny, put forth manliness with *all* your strength. If, when effort has been made, it succeed not, what blame *is* there in such a case?

32—For as by one wheel the motion of a chariot cannot be: so without human effort destiny succeedeth not.

Also:—

33—An act wrought in a former birth, that is called Fate. Therefore, unwearied, one should make exertion with manly effort.

34—As from a lump of clay a workman makes whatever he pleases ; in like manner, a man obtains destiny prepared by himself.

Moreover :—

35—Though beholding a treasure before him on a sudden, (or found as unexpectedly as the fruit of the palm which fell and was broken in pieces before the crow); yet fate itself does not pick it up : it waits for man.

36—For, by exertion objects are effected, not by wishes. Truly into the mouth of the sleeping lion the deer do not enter.

37—Well-trained by a mother *and* father, the child attains excellence. Merely by being born, a boy becomes not a scholar.

So also :—

38—The mother *is* an enemy, the father a foe, by whom a child *is* not instructed. He shines not in company. *He is* as a heron amongst swans.

39—Possessed of beauty *and* youth ; sprung from a noble race ; destitute of knowledge, they shine not. *They are* like the scentless kinsuka flowers *held worthless though beautiful*.

40—Even a blockhead shines in an assembly as far as *he is* dressed in *fine* clothes. So long shineth a fool, as he speaketh not any thing.

Having reflected upon this, the Raja caused an assembly of learned men to be formed. The King said : O Pandits, be it heard. Is there any one so learned, who *is* able now, by instruction in books of Policy, to effect the new birth of my sons, ever following wrong courses, *and* unread in the learned writings ? For :—

41—Glass, from the contiguity of gold, acquires an emerald lustre : so, by the proximity of the excellent, a fool attains to cleverness.

And it is said :—

42—The mind is lowered, O son ! from association with inferiors. With equals it attains equality ; and with superiors, superiority.

Thereupon, a great Pandit, by name VISHNU SAR MAN, versed in the principles of all the writings upon Policy like VRIHASPATI, said : O King, these princes, sprung from a great family, are capable of being made to understand Policy by me. For :—

43—Any labour bestowed upon a worthless thing, cannot be productive of fruit ; even by a hundred efforts, a crane cannot be made to talk like a parrot.

Moreover :—

44—But in this family, offspring without virtuous principles is never born : in a mine of rubies, whence *could arise* the production of crystal ?

In the period of six months, therefore, I will make your Majesty's sons versed in the works of Policy. The Raja courteously replied :

45—Even an insect by connexion with a flower, ascends the head of excellent persons. Even a stone attains divinity, *when* consecrated by the great.

Moreover :—

46—As on the eastern mountain a thing shines by the contiguity of *the sun* : so, by association with the good, the outcast even is enlightened.

47—Those possessed of excellent qualities are judges of merit and demerit. Having met with worthless *company*, they themselves become vicious. Rivers rise having their waters sweet; but having reached the sea, they become undrinkable.

You therefore *are* competent to the instruction in Policy of these my sons. Having said this, with much deference he gave his sons in charge to VISHNU SARMAN. Then, by way of introduction, the Pandit said in the presence of the princes, as they sat at ease on the terrace of the palace : Princes, hear :

48—In the enjoyment of poetical writings the time of the wise passes away. But *that* of fools in dissipation, slumber or strife.

Therefore, for the amusement of your Highnesses, I relate the admirable story of the Crow, the Tortoise, and the rest. By the sons of the Raja it was said : Sir, let it be told. VISHNU SARMAN answered : Attend now : The Acquisition of Friends is beginning, of which this *is* the first verse.

ACQUISITION OF FRIENDS.

1—Those without means, *and* without wealth, *if* wise *and* very friendly, speedily effect *their* purposes ; like the Crow, the Tortoise, the Deer, *and* the Mouse.

The princes said : How *was* that ? VISHNU SARMAN relates

FABLE I.

THERE is, on the bank of the Godávari, a large Sálmalí (silk-cotton) tree, where birds, having come from various quarters and countries, roost at night. Now once upon a time, night being ended, as the divinity, the moon, the friend of the lotuses, was reclining on the summit of the western mountain, a Crow, by name LAGHU-PATANAKA (Light-falling), being awake, espied a fowler, snare-in-hand approaching, like a second angel of death. Having looked at him, he thought

within himself: To-day, even betimes, an unpleasant sight has occurred. I know not what disappointment it will foreshew. So saying, by way of following him, he moved off perplexed. For:—

2—Thousands of occasions of sorrow, and hundreds of occasions of fear, day by day assail the fool, not the sage.

Moreover: By those who have business in the world this ought of necessity to be done.

3—Every day we rise great danger *is* near; of death, sickness, *or* sorrow, it behoves us to consider, which will befall to-day.

Afterwards, by that fowler, having scattered grains of rice, a net was spread; whilst he remained concealed. At that very time, the king of the pigeons, named CHITRA-GRÍVA (Speckled-neck), with his retinue gliding in the air, noticed those grains of rice. Then spake the king of the pigeons to the pigeons greedy of the grains of rice: Here in a lonely forest, whence *can there be* the production of grains of rice? Let it be seen into a little. I do not regard this *as* fortunate. Perhaps by this greediness for the grains of rice, we also in like manner may become

4—As the Traveller sunk in an impassable quagmire by *his* greediness for the bracelet, was seized by an old Tiger, *and* perished.

How *was* that? said the pigeons. The chief of the pigeons related

FABLE II.

ONE day, whilst feeding in the southern forest, I saw an old Tiger, *who having* bathed, with Kusa-grass in his paw, on the brink of a pond was calling out, Ho! ho! traveller; let this bracelet of gold be taken. Whereupon, a certain Traveller, attracted by avarice, thought within himself: By good luck this happens; but in this internal doubt the attempt ought not to be made. For:—

5—Even in the acquisition of *a thing* wished for from an odious *quarter*, a prosperous issue results not. Wherever contact with poison is, there even the beverage of immortality *tends* to death.

But every where in the acquisition of wealth, enterprize *is* a risk. Thus it has been said:

6—A man, not having overcome *his* doubts, sees not good things. On the other hand, having surmounted *his* doubts, if he lives, he does behold *them*.

I *will* therefore examine it a little. He *then* said aloud; where *is* thy bracelet? The Tiger stretching out *his* paw, displayed *it*. How, said the Traveller, *can* trust

be put in thee, a ferocious creature? The Tiger replied: Hearken, O Traveller; formerly indeed, in the state of youth, I was very mischievous. Because of the slaughter of many cows, Brahmans *and* men, my children in great numbers died, and my wife. I am now without a family. Afterwards I was exhorted by a certain religious person to this effect, "Practise the duty of liberality." Through his advice I *am* now a practiser of ablutions, generous and merciful; *besides*, old *and* with claws and teeth decayed: how *then am I* not an object of confidence. It is said:—

7—Sacrifice; sacred study; almsgiving; pious austerity; truth; fortitude; patience; disinterestedness;—this is recorded as the eight-fold course of duty.

8—The former four-fold class is *sometimes* practised in this world even for ostentation's sake; but the latter class of four dwells only in the magnanimous *breast*.

And to such an extent *is* my freedom from selfishness, that I am willing to give to any one soever a bracelet of gold, although within my hand. Nevertheless, the popular saying "The tiger devours man" *is* hard to be suppressed. For:—

9—The world conforming to the past, holds up as a model to us in religion, a preaching procress, as well as a cow-killing Brahman.

By me also have religious books been studied. Listen:

10—As rain on parched ground, so *is* food to the famishing. A gift *which* is bestowed on the poor, *is* beneficial, O son of PÁNDU.

11—As life *is* dear to one's self, so also *are* those of *all* beings. On account of the resemblance to themselves, the good exercise compassion towards *all* living beings.

Again:—

12—Both in refusing and in giving; in pleasure and in pain; in what is agreeable and disagreeable; a man obtains a *sure* standard by a comparison with himself.

Again:—

13—He who looks on the wife of another as a mother, on the goods of another as a clod of earth, and on all creatures as himself, *is* a wise man.

And thou *art* distressed; therefore I *am* anxious to give to thee. And thus it is said:—

14—Nourish the poor, O son of KOONTÍ: bestow not wealth on the rich. Medicine *is* proper for the sick: what *has* the healthy *to do* with medicine?

Again :—

15—Since it is a duty to give ;—Whatever gift is given to one not a benefactor, in place, and in season, and to a proper object ;—that is recorded a righteous gift.

Therefore, having bathed here in the lake, take this bracelet of gold. Then as soon as he, *now* become confident, had entered the lake to bathe, immediately he foundered in a great quagmire, *and was* unable to escape. The Tiger, seeing *him* fallen into the mud, exclaimed : Ha ! ha ! thou art fallen into a great slough ; I will lift thee out. Saying this, he slowly drew near : *when* the Traveller being seized by the Tiger, thought within himself,

16—That he reads not the holy scripture, or even the reading of the Veda *is* not the cause. The natural disposition of the villain predominates here in the same manner as the milk of cows *is* by nature sweet, *however their food may vary*.

Again :—

17—A moral act *performed by* those whose senses and heart are not kept in subjection, *is* like the washing of an elephant, *which remains as dingy and dirty as before*. Divine knowledge without *correspondent* practice, *is* an incumbrance, like ornaments on a woman *who is* disliked by her husband.

Then it was not well done, that confidence was placed by me here in a ferocious creature. For thus has it been said :—

18—Confidence ought never to be put in rivers ; in those with weapons in their hands ; in *animals* having claws or horns ; in women and in kings' families.

Again :—

19—The natural dispositions, not the other qualities of every one are tested *by events* : for the natural disposition passing over all *other* accomplishments, stands on the head.

Moreover :—

20—Since even the moon sporting in the sky, destroying sin, possessing ten-hundred beams, marching in the midst of the stars ; from the influence of destiny is swallowed by the dragon :—who *then is* able to avoid what is written on *his* forehead *by the finger of destiny* ?

Whilst thus reflecting, he was killed and devoured by the Tiger. Therefore I say ; By the desire of a bracelet, &c. An act then, not thoroughly deliberated upon, ought not to be done : For :—

21—Well-digested food; a very clever son; a well-governed wife; a king well-served; a speech well-considered; and an action well-weighed; for a very long time undergo not an unfavourable change.

On hearing this discourse, a certain pigeon haughtily exclaimed: Oh! what is this which is said?

22—The saying of the aged ought to be received when a time of danger is at hand; *and* every where with a respectful regard for them: but surely in eating, *there is* no need of permission.

Since:—

23—All meat and drink on the face of the earth *is* beset with *causes of apprehension*. Where *then* is an enterprize to be made? or how is life to be supported?

And thus it is said:—

24—The envious; the censorious; the discontented; the passionate; the ever-suspicious; and he who lives on another's fortune; these six have misery as their portion.

Having heard this, all the pigeons alighted there. For:—

25—Very learned *men*, familiar even with the greatest sciences, and resolvers of difficulties, suffer pain *when* infatuated by avarice.

Again:—

26—From covetousness anger proceeds; from covetousness lust is born; from covetousness *comes* delusion and perdition. Covetousness *is* the cause of sin.

Again:—

27—The birth of a golden deer *is* an impossibility; nevertheless, RĀMA was instigated by desire for *such* a deer. Frequently in a season of impending calamity, the intellects of men become overcast.

They were all presently caught in the net. Then all the birds abuse him at whose suggestion they had descended there. Thus it has been said:—

28—One should not go in front of *one's* tribe; on the affair being successful, the booty *is* equal; *but* should there be a failure in the business, the leader is killed on the spot.

Likewise it is said:—

29—The want of controul over the senses is called the road to ruin; the victory over them the path to fortune. Go then by which you please.

CHITRA-GRĪVA hearing the censure of him, said: It *is* not his fault. For:—

30—Even a friend becomes an aggravation of descending calamities ; as the leg of the mother *at milking-time* becomes a post *for the tying of the calf*.

Moreover :—

31—He *is* a friend of the afflicted who *is* capable of rescuing from misfortune ; not he *who is* clever in railing at a plan for the salvation of those in jeopardy.

And in a season of disaster, surprise *is* the mark of a coward ; therefore relying now upon fortitude, let a remedy be thought of. For :—

32—In adversity, fortitude ; in prosperity, moderation ; in the assembly, eloquence ; in war, valour ; ambition for fame ; perseverance in study ; this *is* perfect in the nature of the high-minded.

33—Rarely does a mother bring forth that son, an ornament to the three worlds, of whom *there is* neither exultation in prosperity, *nor* dejection in adversity, and in battle steadfastness.

Again :—

34—Six faults ought to be avoided by a man seeking prosperity in this world : Sleep ; sloth ; fear ; anger ; laziness ; prolixity.

Let this be done immediately : with one accord having taken up the net, let us all fly away. For :—

35—A combination even of small things *is* effective of the business. Furious elephants are bound with straws *which have* acquired the consistency of a rope.

36—Combination *is* best for men with their own families, though small. Rice, *when* stripped of the husk, grows not.

Having considered this, all the birds, taking up the net, flew off. Presently, the fowler, from a great distance having seen those robbers of the net, *whilst* running after *them*, thought within himself ;

37—These travellers of the air, combined, are carrying off my net ; but when they shall alight, they will then come into my power.

As soon, however, as the birds had passed beyond the range of *his* vision, the fowler returned. Perceiving the fowler *to have* desisted from *the pursuit*, the pigeons said : Master, what now *is* proper to be done ? CHITRA-GRÍVĀ said :

38—A mother *is* a friend, and a father *is a friend* ; *there is* a third *who is* friendly from natural disposition ; whilst others from incidental circumstances become friendly-minded.

My friend then, HIRANYAKA, king of the mice, dwells in a charming wood on

the bank of the Gandakí. By the force of *his* teeth he shall cut our snare. Having determined on this, they all went near the burrow of HIRANYAKA ; who, through a continual dread of danger, having made a hole with a hundred outlets, dwelt *in it*.

39—An old mouse, skilled in the science of policy, foreseeing danger not yet arrived, dwelt there in a hole having a hundred openings.

HIRANYAKA, startled by the descent of the pigeons, stood silent. CHITRA-GRÍVA called out: Friend HIRANYAKA, speakest not thou to us? HIRANYAKA, hearing *and* recognising his voice, exclaimed as he rushed forth in haste: Oh! happy am I ; my dear friend CHITRA-GRÍVA is come.

40—In this life there is none more happy than he, who has a friend to converse with, a friend to live with, *and* a friend to chat with.

But, when he had seen them caught in a snare, halting a moment with amazement, he exclaimed: Friend, what *is* this? CHITRA-GRÍVA replied: This, friend, *is* the effect of our conduct in a former birth.

41—From what *cause*, and by what *instrument*, and in what manner, and at what time, and *of* what *kind*, and to what extent, and in what place, one's own acts, good or bad *are performed*: from that *cause*, and by that *instrument*, and in that manner, and at that time, and *of* that *kind*, and to that extent, and in that place, *the reward or punishment* comes by the will of the Supreme.

42—Sickness, sorrow, pain, bonds and afflictions: these *are* the fruits of the tree of the personal transgressions of corporeal beings.

On hearing this, HIRANYAKA quickly ran to gnaw asunder the bonds of CHITRA-GRÍVA ; upon which CHITRA-GRÍVA said: No, not so friend; first cut asunder entirely the bonds of these my dependants. I *am* weak, replied HIRANYAKA, and my teeth brittle: how then am I able to gnaw their bonds? However, as long as my teeth do not break, I will cut thy bonds; afterwards, to the utmost of my ability I will cut the bonds of the others also. Be it so, said CHITRA-GRÍVA ; still, to the utmost of thy ability, break their bonds. HIRANYAKA replied: the preserving of *one's* dependants by the sacrifice of *one's* self *is* not approved of by skilful moralists. For:—

43—*A man* should preserve *his* wealth against misfortune; by *his* wealth he should preserve his wife: and even by *his* wife and *his* riches he should ever preserve himself.

Moreover:—

44—*Our* lives *are* the means of promoting religion, wealth, pleasure and salvation—*the four objects of human existence*. By destroying

them, what *is* not destroyed? by preserving *them*, what *is* not preserved?

My friend, said CHITRA-GRIVA, such indeed *is* the rule of morality: but I *am* wholly unable to endure the distress of those under my protection; therefore I say this. For:—

45—A wise man should resign riches and even life for the sake of others.

A sacrifice for the sake of the good *is* the best thing, since death must inevitably come.

Here *is* another incomparable argument;

46—Of birth, substance, and strength, they have a parity with me: say *then*, when *and* what will be the fruit of my superiority in rank?

Moreover:—

47—Though without a maintenance, they renounce not a close attendance upon me: therefore, preserve alive these my companions even at the expense of my life.

Again:—

48—O *my* friend! discarding *all* consideration for a perishable body formed of flesh, urine, excrement, and bones, preserve my reputation.

Observe further:—

49—If fame, enduring *and* unsullied, may be obtained by a body frail *and* charged with impurities, then *why* should it not be obtained?

For:—

50—The difference between the body and the qualities *of the mind, is* infinitely wide. The body *is* extinct in a moment; *whilst* the qualities endure to the end of creation.

HIRANYAKA on hearing this, *was* delighted; *and* with his hair erect with joy, exclaimed: Nobly! O friend, nobly! By this tenderness for *thy* dependants, the sovereignty even of the three regions of the universe is suited to thee. When he had said this, he gnawed asunder the bonds of all the pigeons. Then HIRANYAKA having respectfully congratulated *them* all, said: Friend CHITRA-GRIVA, the imprisonment here in the net being altogether a divine decree, thou shouldest not suspect a fault, and cast disparagement on thyself. For:—

51—The bird, which from more than a hundred leagues sees here *his* prey: even he, when he has reached his hour, perceiveth not the snare.

And also:—

52—Having observed the paining by the dragon of the moon and of the author of the day; also the confining of the elephant and of the

serpent ; and the indigence of intelligent persons ; my reflections are, "Oh how powerful is destiny!"

Again :—

53—Even the birds, solitary wanderers in the sky, encounter misfortune. Fishes are caught by expert *fishermen*, even from the sea whose waters are unfathomable. In this world, what *signifies* mismanagement? what *avails* good conduct? what good is *there* in obtaining a fixed station? For Death, with the hand stretched out for destruction, seizeth even from afar.

HIRANYAKA having thus instructed *them*, performed the rites of hospitality, and embraced *them*, he dismissed *them*: and *CHITRA-GRÍVA* with his companions departed for those countries where his inclination led him.

54—Friends, whoever *they may be*, should be made, and hundreds of *them*. See *how* the Pigeons were set free from their bonds by a friendly mouse.

HIRANYAKA also retired into his hole. Then the Crow named *LAGHUPATANAKA*, who *had been* a spectator of the entire transaction, exclaimed with astonishment; Ho! *HIRANYAKA*, thou art to be praised. Henceforth I desire also to form a friendship with thee: thou must therefore favour me with *thy* friendship. When *HIRANYAKA* heard this, he called out, still keeping within his hole: Holla! who *art thou*? I *am* a crow, said the other, named *LAGHUPATANAKA*. Then said *HIRANYAKA*, laughing: what friendship *can there be* with thee? For:—

55—With whatever any thing in the world agrees, a wise man should unite that therewith. I *am* the food; you *are* the eater: how can intimacy subsist *between us*?

Again :—

56—Friendship betwixt the food and the feeder is assuredly a cause of misfortune. A Deer which *had been* caught in a snare through the *artifice* of a Jackal, was rescued by a Crow.

How *was that*? said the Crow. *HIRANYAKA* related

FABLE III.

In Magadha-desa (South Behar) there is a forest named Champakavati. In it, for a long while, a Deer and a Crow lived in great friendship. As the Deer, cheerful and plump, was roaming about at his pleasure, he was seen by a certain Jackal. Having eyed him, the Jackal thought within himself: Ah! how *shall* I feast on this delicate flesh?—It may be, can I but gain *his* confidence. Having

resolved on this, he said as he drew near *him*: Friend! health *be* to thee. Who *art* thou? said the Deer. The Jackal replied: I *am* KSHUDRA-BUDDHI (Little-wit) the Jackal. Here in the forest, without friend *or* relation, like one dead, I dwell alone; but now having met with thee a friend, I have again entered the land of the living, possessed of a connexion. Now will I be wholly thy attendant. Be it so, said the Deer. Afterwards, when the sun, the divinity crowned with light, had set behind the western mountain, the Deer and the Jackal went towards the Deer's dwelling-place, where, upon the branch of a Champaka-tree, lived a Crow, named SUBUDDHI (Intelligent), an old friend of the Deer. On seeing them, the Crow said: Friend Deer, who *is* this second? He *is* a Jackal, replied the Deer, come seeking our friendship. Friend, said the Crow, confidence all on a sudden in a new comer *is* indeed improper. It was not well done. Thus has it been said:—

57—House-room ought not to be given to any one *who is* unknown as to family and character: for through the fault of the Cat, the Vulture JARADGAVA was put to death.

How *was* that? said they. The Crow related

FABLE IV.

On the bank of the Bhágirathí, upon a mountain called Gridhra-kúta (Vulture-peak), there is a large waved-leaf fig tree. In the hollow trunk of it lived a Vulture by name JARADGAVA; who, through the hardships of fortune had well-nigh lost his claws and eyes. For his support, the birds lodging in the same tree, for pity's sake contributed each a little from their own store, by which he lived, and took care of the young birds. Now, one day, a Cat named DÍRGHA-KARNA (Long-ear) came there to prey upon the young birds. Perceiving him approaching, the little nestlings, overwhelmed with terror, made a scream. JARADGAVA, hearing it, called out: who *is* this *that* comes? DÍRGHA-KARNA seeing the Vulture, cried, with fear, Alas! I am undone. But since:—

58—As long as danger *is* at a distance, so long ought it to be dreaded: but when a man perceives danger *to be* at hand, he should act in a becoming manner.

At present, by reason of extreme nearness, flight *is* impossible; therefore let it be as fate will have it: I *will* go near him. Having resolved on this, he said as he approached *him*: Master, I salute thee. Who *art* thou? demanded the Vulture. I *am* a Cat said he. Get thee to a distance, cried the Vulture; otherwise thou shalt be put to death by me. The Cat replied: Just let my speech be heard; afterwards, if I *am* worthy of death, then *I am* ready to be killed. For:—

59—Is any one punished *or* respected any where, merely on account of birth? When his conduct has been scrutinized, he is to be punished or honoured.

The Vulture said: Say, of what profession *art thou?* He replied: Here on the bank of the Ganges I abide, performing daily ablutions, eating no flesh, *and* practising the task Chándráyana, according to the usage of the religious student. The birds, the objects of the love and confidence of you who know the law, are for ever extolling in my presence, your manifold excellencies: therefore came I hither to hear the law from you, *who are* advanced in learning and in years. And do you so understand *your* duty as *to be* ready to kill me, a guest? This is declared *to be* the duty of a householder.

60—Suitable hospitality must be exercised even towards an enemy arrived at the house. The tree does not withdraw its protecting shadow from the wood-cutter.

But, if there be no food, then with kind language at least ought a stranger to be entertained. For it is said:—

61—Straw, room, water, and fourthly, civil language,—these things are never withheld in the house of the good.

Moreover:—

62—If either a boy, or an old man, or a youth, come to a house, respect must be paid to him. The visitor *is* every one's superior.

Again:—

63—The good shew pity even to worthless beings. The moon withholds not its light from the hovel of the outcast.

Further:—

64—From the house of whomsoever, a guest turns away disappointed in his expectation; he departs, having transferred to him *his own* offences, *and* taking away the religious merit of *the inhospitable householder*.

Again:—

65—Even one of low caste when come to the house of one of high caste ought to be suitably entertained. A guest is made up of all the gods.

The Vulture remarked: Cats relish flesh, and the young birds dwell here; therefore I speak thus. On hearing this, the Cat having touched the ground, touched both ears, and said: This arduous task, the lunar penance, has been attempted by me, who have heard the sacred scripture, *and am* free from passion.

For the writings of divine authority, even when clashing together, harmonize in this *sentiment*, that abstinence from injury is a paramount duty. For:—

66—The men who abstain from injury to all, and who patiently suffer all things, and have become a sanctuary to every one: those men are going to heaven.

Again:—

67—Religion is the one friend which follows even in death: whilst every thing else goes to destruction along with the body.

Moreover:—

68—Whenever any one eats the flesh of another, observe ye the difference of the two: the gratification of the one is momentary; the other is deprived of life.

And also:—

69—Even an enemy might be spared by a consideration of the pain felt by a man about to die.

Listen again:—

70—Who would commit an enormous crime for the sake of this craving stomach, which can be satisfied by vegetables growing spontaneously in the wood?

In this manner having gained his confidence, the Cat remained in the hollow trunk of the tree. But whilst the days were passing away, he having assailed the young birds, and brought them into the hollow of the tree, devoured them daily. An inquiry, therefore, here and there was commenced by those disconsolate and lamenting *birds*, whose offspring had been eaten. On being aware of that, the Cat, slipping out of the tree, escaped. The bones of the young ones were afterwards found by the birds examining here and there; in consequence of which the Vulture was put to death by the birds combined together, *they* having concluded for a certainty that by him the young ones had been eaten. Therefore I say: Unknown as to family and character, &c. On hearing this, the Jackal said with anger: On the first day of the Deer's seeing *you*, your honour also was unknown as to disposition: how then is it, that to the present day his friendly intercourse with you increases more and more.

71—Where there is not a wise man, there one, though of little understanding, is entitled to praise. In a country destitute of trees, even the castor-oil plant passes for a tree.

Moreover:—

72—“Is this one of our tribe or a stranger?” is the calculation of the

narrow-minded: but to those of a noble disposition, the earth itself is *but* one family.

And as this Deer *is* my friend, so *is* your Honour also. What need of this debate? cried the Deer: let us all remain together enjoying happiness in free and confidential talk. For:—

73—No one *is* the friend of any one; no one *is* the enemy of any one.

By behaviour, friends as well as enemies are produced.

At length the Crow said: let it be so; and early in the morning they all went to the part they liked best. One day, the Jackal said in a whisper: Friend Deer, in this one part of the forest is a field full of corn; having led thee there I *will* shew it. This being done, the Deer going there daily, feeds upon the corn. In the course of a few days, the owner of the field, having discovered him, laid there a snare. Afterwards the Deer came again; and whilst grazing there, he was caught in the snare. Who, thought he, other than a friend *is* able to extricate me from the hunters' snare, so like the snares of death? By and by, the Jackal coming to the spot, thought within himself as he drew near; Our deep-laid plot *is* so far successful; the accomplishment of my wishes will be on an ample scale: for the bones of him being cut up, besmeared with flesh and blood, will assuredly be obtained by me. The Deer, on seeing him, called out elate with joy; O friend, just sever my bonds; speedily deliver me. For:—

74—In misfortunes *a man* may know a friend: in battle, a hero: in a loan, an honest man: a wife, in diminished fortunes: and kinsmen in afflictions.

Moreover:—

75—He who sticks close at a feast, and also in affliction; in famine, in an inundation of the country, at the king's gate, and at the cemetery, is a kinsman.

The Jackal having examined the snare again and again, thought to himself: the Deer is fast caught in the trap. The snares, my friend, said he, are made of sinews; therefore now on a Sunday, how can I touch them with *my* teeth? Be it far from our thoughts, my friend! But to-morrow morning, whatever may be suggested by thee, shall be done. Meanwhile the Crow perceiving that the Deer had not returned in the evening, began searching about for him; when having discovered him in that plight, he said: Friend, what *is* this? This, replied the Deer, *is* the consequence of the slighted counsel of a friend. As it has been said:—

76—Misfortune *is* nigh unto him who listens not to the voice of well-wishing friends: that man *is* the delight of *his* enemies.

But where *is* the Jackal ? said the Crow. There he stands, replied the Deer, watching for my flesh. Friend, I said as much before, observed the Crow.

77—"No fault has been committed by me,"—this *is* not a reason for confidence: for peril to the virtuous may *always* be apprehended from the wicked.

78—*A man* should avoid such a friend as mars *his* business behind *his* back, *and* speaks kindly to *his* face ; he *is* a jar of poison with a surface of milk.

Then the Crow, fetching a long-drawn sigh, *ejaculated* : O deceitful wretch ! what has been done by thee, agent of wickedness ! For :—

79—What *mighty achievement* is it in this world to circumvent hoping and confiding expectants, who have been talked over with honied words, and charmed by pretended services ?

Again :—

80—O goddess Earth ! how canst thou bear that treacherous man, who practices villainy on an unsuspecting, pure-minded benefactor ?

81—One should not form a friendship or even acquaintance with one of evil character. Charcoal *if* hot, burns ; *if* cold, blackens the hand.

But this *is* the habit of the treacherous.

82—At first he falls at *your* feet: *afterwards* he bites the flesh of *your* back. In *your* ear he softly hums a charming tune. Having discovered an opening, fearless, he suddenly enters. The gnat practises every act of the deceitful man.

Thus :—

83—Though one of evil character speak kindly, that *is* no reason for trusting him : honey stands on the tip of *his* tongue, *but* deadly poison in *his* heart.

Early in the morning, the owner of the field, coming in that direction, staff-in-hand, was discovered by the Crow. As soon as he saw him, the Crow said : Friend Deer, do thou, having made thyself appear as dead, filling *thy* belly with wind, *and* stiffening *thy* legs, lie still ; when I make a noise, then starting up quickly, thou wilt run away. The Deer then lay down as the Crow suggested; and was now perceived by the master of the field, his eyes expanding with joy. Seeing the Deer in that state ; " Ah ! he has died of himself,"—so saying, and extricating the Deer from the toils, he began to busy himself in bundling together his nets. When the farmer had withdrawn to a little distance, the Deer heard the Crow's voice ; and starting up in haste, made off at full speed : whilst by the staff aimed at

him, *and* flung in a rage by the owner of the field, the Jackal was killed. For thus it is said :—

84—Within three years, within three months, within three fortnights, *or* within three days, *a man* reaps, even in this world, the fruit of extraordinary vices or virtues.

Wherefore I say : Friendship between the food and the feeder, &c. The Crow replied :—

85—By thee though eaten, *there would* not be a meal sufficient for me.
In thee living, I live, harmless as CHITRA-GRÍVA.

Again :—

86—Confidence is manifested *in the behaviour* of animals whose deeds are only innocent; for the innate disposition of the good turns not back from virtuous habits.

Further :—

87—The mind of a good *man*, even when he is moved to anger, undergoes no change: for the waters of the ocean cannot be heated by a torch of straw.

Thou *art* unsteady, said HIRANYAKA; and with one *who is* unsteady, friendship must on no account be formed. As it has been said :—

88—A cat, a buffalo, a ram, a crow, and likewise a bad man;—these, through confidence gain the ascendancy; to confide in them, therefore, is inexpedient.

But, besides, you *are* on the side of our enemies: and it is said,

89—With an enemy one should not enter into an alliance, certainly not with a closely cemented union. Water, though well warmed, nevertheless quenches the fire *that warmed it*.

90—A bad man ought to be shunned, although being adorned with knowledge. The serpent is adorned with a jewel; *still* is he not dangerous?

91—What *is* impossible, cannot be done: what *is* possible, may be attempted. A cart goes not on the water, neither does a ship sail on dry land.

Moreover :

92—He who, on the strength of a large sum of money, confides in enemies or in enraged wives;—there ends his life.

All has been heard by me, said LAGHU-PATANAKA: nevertheless, to this extent *is* my determination, that a friendly acquaintance with thee must absolutely

be formed by me ; otherwise, at thy door, my own body shall be left by me *dead* with fasting. For:—

93—One of evil character, like a pot of clay, may easily be broken, but *is* reunited with difficulty : whilst a good person, like a vessel of gold, *though* difficult to be broken, may quickly be joined again.

Moreover :—

94—The union of all metals *is* from fusibility : of beasts and birds, from instinct : of fools, from fear and from avarice : of good men from intercourse.

Again :—

95—For good men are seen having an appearance like the cocoa-nut: others *are* like the fruit of the jujube, charming enough externally.

Knowing this, the society of the good is desired. For :—

96—Even upon an interruption of friendship, the principles of the good undergo no change. In *the case of* a fracture of the stalks of a lotus, the fibres remain connected.

Moreover :

97—Purity, liberality, heroism, participation in joy and sorrow, rectitude, attachment and truthfulness, *are* the qualities of a friend.

What friend beside yourself am I likely to find endowed with these qualities ? Upon hearing this discourse and more to the same effect, HIRANYAKA came forth and said: I *am* refreshed by this nectar of your discourse. For thus has it been said :—

98—Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment applied to the whole body, so refreshes one oppressed with heat, as the conversation of excellent men, polished with good sense, and resembling a magic charm of attraction, generally conduces to the gratification of the mind of the virtuous.

Moreover :—

99—Betraying a secret, importunity, harshness, fickleness of mind, anger, falsehood, gaming :—This *list of vices is* the ruin of a friend.

Not one of the faults in this catalogue is discerned in thee. For:—

100—Eloquence *or* truth-speaking is known by conversation : unsteadiness *or* steadiness is discovered at sight.

Again :—

101—The friendship of one whose inmost soul is transparently pure, will

be of one kind ; and the conversation of one whose heart is affected with deceit tends a contrary way.

102—In the mind of the wicked *there is* one thing ; in the discourse another ; *their* conduct *is* another. In the heart, in the speech, *and* in the conduct of the magnanimous, *there is* one and the same thing.

Then let it meet your approbation. Saying this, **HIRANYAKA** having formed a friendship, *and* regaled the Crow with the choicest of provisions, entered *his* hole. The Crow also departed to his own place. After this, some time passed away in making presents of food to one another, in enquiries after each other's health, and in confidential discourse. One day the Crow said to **HIRANYAKA** : My friend, this *is* a place where food for a Crow *is* with difficulty procurable ; therefore, having left it, I wish to go to another place. **HIRANYAKA** replied :

103—Knowing that teeth, hair, nails, *and* men, detached from their place, do not look well, a wise man should not forsake his own station.

Friend, said the Crow, this *is* the sentiment of a coward. For :—

104—Lions, good men, *and* elephants, abandoning a place, depart : *whilst* crows, cowards, *and* deer, encounter death in the same spot.

Again :—

105—By a hero of a strong mind what country is called his own? or what, a foreign land? To whatever country he resorts, the same he makes *his own*, acquired by the strength of *his* arm. Whatever forest the lion enters, armed with teeth, claws, and tail, in the same he slakes his thirst with the blood of the royal elephant slain.

Whither must we go, friend? said **HIRANYAKA**. For thus it has been said :—

106—With one foot a wise man moves ; with one stands still. Not having seen another place, he should not leave *his* former abode.

Friend, said the Crow, there is a place well examined : thither I *will* conduct you. What is that? said **HIRANYAKA**. The Crow replied : In the forest of Dandaka is a pool named Karpúra-gaura (white as camphor), where dwells a dear friend of mine, acquired a long time ago, a Tortoise of innate virtue, **MANTHARA** by name. For :—

107—In the instruction of others, scholarship *is* easy to all men : but individual conformity to duty *is the act of one who is possessed of an exalted mind.*

He will regale me with the choicest of fish and *other* food. **HIRANYAKA** said : what then am I to do remaining here? For :—

108—One should leave that country in which *there is* neither respect for the good, nor employment, nor friends, nor the advancement of knowledge.

Again :—

109—One should not fix one's abode there, where five *things* are not found : a monied man, a divine teacher, a magistrate, a river, and fifthly, a physician.

Moreover :—

110—Where five *things* exist not,—Traffic, fear, shame, honesty, and liberality: there one should not make a permanent stay.

Again :—

111—There, O friend, it is not proper to reside, where *these* four are wanting—a payer of debts, a physician, a Brahman learned in the Vedas, and a river with good water.

Then take me also there. Be it so, said the Crow: and forthwith he set out towards the pool with that friend, happy in discoursing on a *variety of* agreeable subjects. Then MANTHARA, yet at a distance, perceiving LAGHU-PATANAKA, arose, and having performed the duties due to a guest in a suitable manner, extended the rights of hospitality to the Mouse also. For :—

112—Fire *is* the superior of the twice-born. The Brahman *is* the superior of the *four* classes. The husband *is* the sole superior of wives. Everywhere the guest *is* the superior.

Friend MANTHARA, said the Crow, pay especial attention to this *stranger*; for he *is* loaded with virtuous deeds,—an ocean of kindness. His name is HIRANYAKA, the prince of mice. *I question* if the Serpent-king (Ananta) were able with *his* two thousand tongues *adequately* to celebrate his worth. Saying this, he related the story of CHITRA-GRÍVA. Thereupon MANTHARA, respectfully saluting HIRANYAKA, said: Be pleased, good Sir, to state the reason of your resorting to an uninhabited forest. HIRANYAKA replied: I *will tell you*; be attentive.

FABLE V.

IN a town called Champaka, there is a college of religious mendicants. One of them called CHÚRA-KARNA has his abode there; and is used to sleep, having placed on a bracket *his* beggar's-dish, containing food given in alms, the remnant of *his* meals: and of this food, I, having leaped up, used daily to eat. Some time after, an intimate friend of his, a mendicant named VÍNA-KARNA came. Whilst engaged in talking with him on various subjects, CHÚRA-KARNA, in order to

frighten me away, kept striking the ground with a piece of split cane. VÍNÁ-KARNA, observing him, said: Friend, how is it that you *are* inattentive to my conversation, *and* employed about something else. For:—

113—A pleasant countenance, and a sparkling eye; attention to conversation, and sweet speech; much kindness, and a shew of respect; *is* ever a sign of a friendly man.

114—A giving of dissatisfaction, an ill requital of former kindness, disrespectful behaviour, a publishing of *one's* failings, and a forgetting of *one's* name in conversation, *is* the mark of a man whose heart is alienated.

Worthy Sir, said CHÚRÁ-KARNA, I *am* not inattentive; but see, this mouse, my enemy, is for ever eating the food I get by begging, kept in the dish. When VÍNÁ-KARNA had examined the forked stick in the wall, he said: How can this puny mouse jump up so far? there must be some cause for it here; as it has been said:—

115—*When* without any *apparent* cause, a young wife pulling *her* old husband by the locks, *and* hugging *him* unmercifully, kisses *him*: there will be a reason for it.

CHÚRÁ-KARNA demanded how that *was*. VÍNÁ-KARNA related

FABLE VI.

IN the province of Gaur there is a city called Kausámbí. In it dwelt an opulent merchant named CHANDANA-DÁSA. Being in the last stage of life, with his mind swayed by desire, in the pride of *his* wealth, he married a merchant's daughter named LÍLÁVATÍ. She was young, resembling the victorious banner of MAKARA-KETU; consequently *her* aged partner was not to her liking. For:—

116—As the feelings of those pinched with cold take no pleasure in the *rays of the moon*; nor of those oppressed with heat in the *beams of the sun*: *so the heart of women delights not* in a husband stricken with old age.

Moreover:—

117—When gray hairs have appeared, what forsooth *is* a man's love? since women, having their hearts fixed on others, regard *him* as a drug.

Still, the old husband *was* dotingly fond of her. For:—

118—The lust of wealth, and the love of life, in living beings *is* ever strong: but a youthful wife *is* dearer to an old man than life itself.

Also :—

119—A decrepit old man can neither enjoy nor relinquish the pleasures of sense ; as a toothless dog only licks a bone with *his* tongue.

Now LÍLAVATÍ, through the impetuosity of youth, violating the honour of *her* family, became enamoured of a certain merchant's son. For :—

120—Absolute liberty ; a residence in *her* father's house ; attendance at festivals ; the absence of restraint in the neighbourhood of distant male relations ; living in a foreign country ; frequent intercourse with loose women ; waste of her substance ; the old age of a husband ; the envied fecundity of *other women* ; *are* the cause of the ruin of a woman.

Again :—

121—Drinking ; bad company ; absence from *her* husband ; gadding about ; *much* sleep ; dwelling in another's house ; *are* six things injurious to women.

Moreover :—

122—*If* there is no place, *if* there is no opportunity, *if* there is no man to solicit ; then, O NÁRADA, does the chastity of women appear.

Again :—

123—To women no one soever is found disagreeable or agreeable ; as cattle in a forest seek pasture fresh *and* fresh.

124—It is notorious that women *have ever been* inconstant, even among the celestials. And fortunate indeed *are* those men of whom they, *the wives* are kept *from error*.

125—Neither shame, nor decorum, nor honesty, nor timidity : the want of a suitor *is* the sole cause of the chastity of a woman.

Moreover :—

126—A woman *is* like a pot of ghee, *and* a man *is* like a burning coal. A prudent person, therefore, should not put the ghee and the fire together.

Also :—

127—In childhood, the father guards *her* ; in youth the husband guards *her* : and in old age *her* sons *should take care of her*. A woman is not fit for independence.

128—With a mother, with a sister, or with a daughter *a man* should not sit in a sequestered spot ; *for* the assemblage of corporeal organs *is* powerful, *and* draws even a wise man *into danger*.

One day LÍLÁVATÍ was sitting at her ease in familiar chat with the merchant's son on a couch variegated with the lustre of strings of jewels ; when seeing *her* husband, *who had* approached unobserved, she rose up with precipitation, caught him by the hair, and vehemently embracing, kissed him. Meanwhile the gallant rose up and escaped. It is said :—

129—Every book of knowledge which UŚANAS knows, and which VRIHASPATI knows, *is* by nature already implanted in the understanding of women.

A procuress being by, seeing the embracing of him, thought to herself : she has embraced him without any cause. But afterwards LÍLÁVATÍ was punished with a secret fine by the procuress on discovering the gallant *to be* the cause. Therefore I say, “Without any *apparent* cause, a young wife,” &c. And so there must here be some cause that ministers to the strength of this mouse. And the reason here seems to be an abundance of wealth, said the mendicant, after a moment's consideration. For :—

130—In this world, every wealthy *man* *is* every where *and* at all times strong. Even the power of Kings arises, based on wealth.

Then was my long-accumulating hoard seized by the mendicant, *he* having taken a spade, and dug open the hole. After that, day by day, losing my strength, forsaken by *my* equanimity and energy, unable to procure food for myself, timidly *and* slowly creeping about, I was observed by CHÚRÁ-KARNA. He then repeated as follows :—

131—With wealth every one *is* powerful : through wealth one becomes learned. Behold this wicked mouse ! *he* is reduced to the level of his species.

Again :—

132—All the actions of a man deprived of wealth *and* of little understanding, die away like rivulets in the summer's heat.

Moreover :—

133—He who has riches has friends ; he who has riches has relations ; he who has riches *is* a man of *consequence* in the world ; he who has riches *is* even a sage.

Moreover :—

134—Empty *is* the house of a childless man ; and of him who is destitute of a true friend. Empty *are all* quarters of the world to an ignorant man. Poverty *is* total emptiness.

Verily :—

135—Of poverty or of death, poverty is declared the worst. Death is attended with transient pain; poverty is past endurance.

Moreover :—

136—Those senses are unimpaired: that name is still the same. That understanding is uninjured: the same also is that speech. Yet at the moment a man is deprived of the *animating* glow of riches, he becomes a different person. This is strange.

Having listened to all this, I considered: my staying here is now unsuitable; and to communicate my affairs to another is equally improper. For :—

137—A prudent person should not publish the loss of property, distress of mind, mal-practices in his house, his being cozened, and his disgrace.

Also :—

138—Nine *things* ought carefully to be concealed,—age; wealth; domestic troubles; private counsel; conjugal rites; medicine; penance; almsgiving and disgrace.

It has also been said :—

139—Fortune being exceedingly unfavorable, and human endeavour exerted in vain; whence, except from the forest, can comfort for the poor man endued with sensibility be hoped for?

Moreover :—

140—The man of fine feelings dies without reluctance, but submits not to penury. Fire, though it may be extinguished, will not be cooled.

Further :—

141—As in the case of a cluster of flowers, the states of the intellectual man are two; either he should stand on the head of all, or he should wither away in the forest.

And as to living here by mendicancy, that were exceedingly despicable. For :—

142—Better that the fire of the funeral-pile were fed with the breath of life by him who is deprived of his riches, than that a sordid wretch, loath to aid, be solicited.

Again :—

143—From poverty he comes to shame: overwhelmed with shame he loses spirit: broken in spirit, he is despised: through contempt he proceeds to self-disparagement: self-disparaged, he sinks into melancholy: sorrow-stricken, he is forsaken by reason: deprived of reason, he goes to destruction. Alas! poverty is the seat of all calamities.

Further :—

144—Better that silence be kept than that a word be spoken which *is* untrue. Impotency *is* better for men than intercourse with the wives of others. Better *is* the abandonment of life, than delight in the words of the slanderer. Better a subsistence on alms than the pleasure of feasting on another's wealth.

145—An empty hall rather than a chief who *is* a lazy ox. A harlot for a wife rather than a woman of good family re-married. A residence in a forest rather than in a city governed by an unjust ruler. Suicide rather than association with the base.

Also :—

146—Beggary totally destroys a hundred virtues, as servitude *destroys* honour ; as moonlight, darkness ; as old age, beauty ; as discourse about HARI (VISHNU) and HARA (SIVA), sin.

After reasoning thus, how could I nourish myself with the cates of another?

Alas ! alas ! that surely *would be* a second avenue to death. For :—

147—Superficial learning ; pleasure bought with a price ; and subsistence at the will of another ; *are* the three miseries of men.

Moreover :—

148—*The life* which the invalid, the *man* long an exile, the eater of another's food, *and* the sleeper in another's house lives, *is* death ; the death which *he dies*, *is* his repose.

Though I had considered this, still from covetousness, again I made an effort to take his food. For thus it has been said :—

149—Through covetousness reason staggers ; covetousness begets insatiability. A man tormented with insatiability, experiences misery here and hereafter.

Afterwards, *being* struck by VINA-KARNA with that piece of split cane, I thought to myself :

150—*A man* greedy of wealth, whose soul and senses are not kept in subjection, *is* discontented. All misfortunes *are the lot* of him whose mind *is* not contented.

In like manner :—

151—Whoever has a contented mind, has all riches. To him whose foot is enclosed in a shoe, is it not as though the earth were carpeted with leather ?

Again :—

152—Where have they, who, greedy of wealth, are running here and there, the happiness which those placid spirits enjoy, who are satisfied with the nectar of contentment?

For :—

153—All has been read by him, heard by him, followed by him, who having cast hope behind his back, places no reliance on expectation.

And also :—

154—Fortunate *is* the life of any one who has not waited at the door of the wealthy; who has not experienced the pangs of separation, *and* who has not spoken an idle word.

For :—

155—A hundred leagues *is* not far for one who is being borne away by the thirst of *gain*: whilst the contented *man* feels no regard even for the treasure he hath in *his* hand.

Therefore, a correct perception of what is proper to be done in one's station is most excellent: For is said :—

156—What *is* religion? Tenderness towards *all* creatures. What *is* happiness? To a living being in this world, health. What *is* kindness? A benevolent disposition. What *is* learning? Judgment.

Thus :—

157—For when a calamitous condition has befallen one, judgment *is* learning. Misfortunes will be perpetually overtaking those who are incapable of discrimination.

For example :—

158—*A man* should leave a single *person* for the sake of a family; for the sake of a *village* he should abandon a family; a village he should renounce for the sake of a country; and the whole world for the sake of his soul.

Moreover :—

159—Either water without labour, or delicacies attended with danger:— having duly deliberated, I plainly see that *to be* happiness where *there is* ease.

So, having considered this, I resorted to an uninhabited forest. For :

160—A forest haunted by tigers and huge elephants, with the trees for a habitation, ripe fruits and water for food, grass for a bed, *and* bark for clothing; is preferable to living, when deprived of wealth, in the midst of relations.

Afterwards, through my good fortune, I was favoured by this friend with an uninterrupted succession of kindness ; and now, by a continuation of the same good luck, your Honour's protection, a heaven in itself, has been obtained by me.

For :—

161—The poisonous tree of the world bears indeed two sweet fruits ; enjoyment of the taste of the nectar of poetry, *and* association with the good.

Moreover :—

162—Society, devotion to Késava, immersion in the water of Gangá ; *these* one should truly esteem the three constituents of the chief good in a transitory world.

MANTHARA said :—

163—Riches *are* as the dust of the feet ; youth *is* like the impetuosity of a mountain-torrent ; manhood fickle *and* unsteady as a drop of water ; life like froth. Whoever, with a steady mind performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentance and weighed down with old age, be consumed by the fire of sorrow.

The evil of it *was* this ; too large a stock was laid up by you. Attend :—

164—Liberality *is* truly *the means of the* preservation of accumulated treasures ; as a pipe for carrying off the waters pent up within a tank.

Again :—

165—When the niggard buried *his* wealth deep in the ground, he then made a road beforehand to go to a mansion below.

For :—

166—He who, in opposition to his own happiness, seeks the acquisition of money, *is*, like a bearer of burdens for others, truly a vessel of trouble.

Thus it has been said :—

167—If we *are* rich with *the* money *which is* neither given nor enjoyed, we *are* rich with the wealth *which lies* buried in the caverns of the earth.

168—He whose days pass without giving or enjoying ; though he may breathe like the bellows of a blacksmith, he does not live.

169—Of what use is wealth to him, who gives not nor enjoys ? Of what use is strength to him, who resisteth not his foes ? Of what use is

Scripture to him, who practices not the duties of religion? Of what use is a soul to him, whose senses are not kept in subjection?

Moreover :—

170—By non-enjoyment the wealth of the miser is the same as if it were possessed by others: *his own property in it is merely*, “This is his;” and at the loss of it he is oppressed with grief.

Also :—

171—The wealth of the miser goes neither to God, nor to a Brahman, nor to relations, nor to himself; but is consumed by fire, thieves, or the King.

Moreover :—

172—Giving, enjoying, and loss, are the three destinies of wealth: the third doom awaits him who gives not, nor enjoys.

Thus it has been said :—

173—Liberality accompanied with kind language; divine knowledge without conceit; valour united with mercy; and wealth accompanied with a generous contempt of it; these four excellencies are hard to be found.

It is said :—

174—A hoard should always be made; but too great a hoard must not be made. Behold how that Jackal of a hoarding disposition was killed by a Bow.

How was that? said HIRANYAKA. MANTHARA relates

FABLE VII.

There was a huntsman named BHAIROVA (Terrible), an inhabitant of Kalyāna-kataka. One day he had a longing for animal food; so taking his bow, he went into the Vindhya forest, and there he killed a deer. Having taken the deer, he saw, whilst going along, a boar of an awful size. Then laying the deer on the ground, he wounded the boar with an arrow. The boar approaching, and making a roar dreadful as the thunder-clouds at the destruction of the world, struck the hunter in the groin; whereby he fell like a tree cut down by an axe. For :—

175—Water; fire; poison; the sword; hunger; sickness; a fall from a precipice;—a corporeal being having encountered any sufficient cause whatever, is deserted by the vital spirit.

Moreover, a serpent also perished by the trampling of their feet. Just at that moment, a Jackal by name DīRGAHĀ-RĀVA (Long-yell), prowling about in search of

food, saw them, the deer, the hunter, the serpent, and the boar, dead; *and* as he looked *at them*, he thought within himself: Oh *what* luck! *here is* a great feast prepared.

For:—

176—Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I think destiny is predominant.

Be it so: with the flesh of these *animals* there will be for me three months' food and more.

177—The man will last for one month; the deer and the boar two months; the snake will serve *me* a day; the bowstring must be eaten now.

But in the first impulse of hunger, I *will* eat this unsavoury link of gut fastened to the horn of the bow. Saying this, he did so; but on the gut being gnawed asunder, DÍRGA-RÁVA was pierced in the breast by the bow springing up suddenly, and perished. Wherefore I say: “A hoard should always be made,” &c.

So also:—

178—What he gives, *and* what he enjoys, that *is* a rich man's real wealth.

Others *will* sport with the wife and with the riches of *him when deceased*.

But now let this pass. What *use* of any lengthened description. For:—

179—Philosophic-minded men hanker not after *what is* unattainable, are not inclined to grieve *for what is* lost, nor are they perplexed even in calamities.

Therefore, friend, thou shouldest at all times keep up thy spirits. For:—

180—Even they who have studied the scriptures may still be fools; whilst he who practices *wisdom* *is* the truly learned man. A well-devised medicine, merely by its name, does not restore the health of the sick.

Moreover:—

181—A maxim of wisdom yields not the smallest benefit to one *who is* afraid of exertion. What object here, can a lamp, though standing on the palm of the hand, make clear to a blind man?

Therefore, my friend, contentment with one's own particular lot ought to be exercised.

182—One should turn one's attention to pleasure when it comes, and likewise to trouble when it presents itself. Pains and pleasures have their revolutions like a wheel.

Moreover:—

183—As frogs to the pool, as birds to the full lake; *so do all kinds of wealth unresisting flow to the enterprizing man.*

Also:—

184—Fortune goes of her own accord for the sake of a residence to one endued with resolution, unprocrastinating, knowing the right way to act, unaddicted to vices, brave, grateful, and firm in friendship.

Especially:—

185—Even without riches a hero attains a post of honour and elevation, *whilst* a mean wretch though amply endowed with wealth, goes to a station of dishonour. Can a dog, although wearing a necklace of gold, acquire the splendour of the lion which is imparted by nature, *and is* a source of the acquisition of a host of excellencies?

Moreover:—

186—Because *thou art* rich, wilt thou be proud? *or*, when thy wealth is gone, wilt thou be sad? The falls and risings of men *are like those* of a ball tossed by the hand.

Again:—

187—The shadow of a cloud, the friendship of the deceitful, new corn, women, youth and riches, are to be enjoyed but a short time.

Moreover:—

188—One should not strive over-much for a subsistence, since it is provided by the Creator. As soon *as* a living being has dropped from the womb, both teats of the mother stream.

Listen, my friend:—

189—He, by whom swans were formed white, parrots made green, and peacocks painted of various hues, will make a provision for thee.

Attend to another secret of the good, my friend.

190—How do riches confer happiness? They create trouble in the acquiring, give pain in their loss, and perplex by their abundance.

Moreover:—

191—The absence of *all* desire is better for any one than the desire of wealth, even for pious purposes. *It is* better to avoid the contact of mud *by keeping* at a distance *from it*, than to wash it off.

For:—

192—As meat is eaten by fowls in the air, by beasts of prey on the earth, and by fishes in the water: so every where one *is* furnished with plenty.

Moreover :—

193—The rich are continually in danger from the king, from water, from fire, from robbers, *and* even from their own kinsfolk, as the living *are in peril* of death.

For :—

194—In a life abounding with troubles, can any misery be greater than this,—where there is not the accomplishment of *one's* wishes, *and still* where the wish does not cease?

Again, O brother, hear :—

195—Wealth *is* not so easy of acquisition ; *when* acquired, with difficulty it is preserved. The loss of what has been acquired *is* like death ; therefore one should not think of it.

196—If that intense desire *for riches* were renounced, who *would be* rich, who poor? Let but way be given to it, and slavery stands on the head.

Moreover :—

197—Whatever *a man* may wish for, after that *his* desire still progresses. That object *is* virtually obtained, the desire for which has ceased. But what *need* of much *argumentation*? Let the time be passed in amusing conversation with me here. For :—

198—The friendships of those of elevated souls, terminate *only* at death ; *their* resentments *are* instantly appeased ; and *their* liberality *is* unrestrained.

Hearing this, LAGHU-PATANAKA exclaimed : Thou art fortunate, MANTHARA, thou art ever to be resorted to for protection. For :—

199—The good *are* always competent to the extrication of the good from difficulties ; as elephants alone *are* the rescuers of elephants *when* sinking in the mire.

Thus :—

200—One who can appreciate merit takes delight in a virtuous person ; but one of a vicious disposition has no pleasure in the virtuous. The bee goes from the forest to the water-lily : not so the frog, although *he is* an inhabitant of the same abode.

Again :—

201—He alone *is* worthy to be praised upon earth,—*he is* the best of men,—a man of real worth,—fortunate *is* he, from whose presence neither supplicants nor refugees, disappointed in their expectations, with averted faces depart.

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In this manner did they, feeding and roving at their own pleasure, live at ease contented. One day, a Deer named CHITRÁNGA (Dappled-body) *that had been* alarmed by some one, came there and joined them. Supposing the cause of *his* alarm *to be* coming after, MÁNTHARA entered the water; the Mouse retreated into his hole; and the Crow, flying up, perched on the top of a tree. No cause whatever of alarm was discovered by LAGHU-PATANAKA after having looked to a great distance; therefore, having come back, they all re-assembled, and sat down. All hail! good Deer, said MÁNTHARA: may water and meat be enjoyed according to thy wishes. By *thy* residence here, let this forest be made to possess an owner. CHITRÁNGA replied: Alarmed by a hunter, I came to you for protection. For:—

202—The wise have declared the crime of him, who, either through avarice or through fear, should desert one who has come for protection, *to be* equal to *that of* murdering a Brahman.

And I wish also to cultivate friendship with you. HIRANYAKA said: Your friendship with us is settled without difficulty. For:

203—A friend is to be regarded as of four kinds: one's own offspring; a connexion; one lineally descended; and one rescued from dangers.

Stay here then with no difference from your own home. The Deer delighted on hearing this, fed at his pleasure; and having drunk of the water, laid himself down in the shade of a tree by the side of it. For:—

204—Well-water, the shade of a Bata tree, a brunette, *and* a brick-house, should be warm in cold weather, and cool in warm weather.

Friend Deer, said MÁNTHARA, by whom wert thou alarmed? do hunters ever rove about in this desolate forest? The Deer replied: In the country of Kalinga is a prince named RUKMÁNGADA; who, advancing on his way to the subjugation of the adjacent regions, sits encamped on the bank of the river Chandrabhágá. From the mouth of the hunters a report has been heard, that to-morrow betimes, he will come here, and halt near the lake Karpúra. Therefore, deeming a stay here until morning *to be* a cause for alarm, let that which ought to be done be undertaken. The Tortoise, on hearing that, said with fear: Friend, I shall go to another lake. The Crow and the Deer too, said: Be it so, friend. HIRANYAKA having pondered awhile, said: Could another lake be reached, *there would be* safety for MÁNTHARA; but what means has he of going on dry land? For:—

205—The chief strength of aquatic animals is the water; of those dwelling in strongholds, a fortress; of beasts of prey and the like, their own ground; of kings, an army.

Friend LAGHU-PATANAKA, by this counsel it will be thus,

206—As the Son of the merchant having himself beheld the bosom of
his wife pressed, became unhappy; even just so wilt thou become.

How *was* that? said they. HIRANYAKA related

FABLE VIII.

IN the country of Kányakubja there is a Raja named VÍRASENA, by whom his son TUNGABALA was made viceroy in a city called Vírapura. He *was* immensely rich, *and* in the prime of youth. One day as he perambulated his own city, he cast a look on LÁVANYAVATÍ, the blooming wife of a merchant's son. When he came to his palace, he despatched a female messenger on her account, his mind being distracted with passion. For :—

207—As long as those arrows of the eye of wanton women, feathered with black eyelashes, reaching to the ear, drawn and shot from the bow of the eye-brow, and robbing *him* of *his* firmness, fall not upon *his* heart; so long, *but no longer*, doth a man continue in a virtuous course, have the mastery of *his* passions, observe modesty, and maintain decorum.

LÁVANYAVATÍ too, from the moment of seeing him, her bosom lacerated with wounds from the shafts of the god of love, fixed her thoughts on him alone. Thus it has been said :—

208—Falsehood, impetuosity, deceit, envy, extreme avariciousness, want of good principles, *and* impurity, *are* the inbred faults of women.

Having listened to the discourse of the messenger, LÁVANYAVATÍ replied: I *am* devoted to *my* husband, and do not so much as touch another man. For :—

209—She *is* a wife who *is* clever in the house. She *is* a wife who *is* fruitful in offspring. She *is* a wife who lives in *her* lord. She *is* a wife who *is* faithful to *her* husband.

210—The beauty of the cuckoo *is his* song. The beauty of a woman *is* constancy to *her* husband. The beauty of the ill-favoured *is* knowledge. The beauty of the pious *is* patience.

Further :—

211—She in whom the husband delighteth not, is not to be called a wife. The refuge of a woman *is* the husband, to whom fidelity has been pledged in the presence of the *nuptial* fire.

Whatever, therefore, the lord of my life enjoins, even that I do without

hesitation. *Is* that true? said the messenger. It *is* perfectly true, replied LÁVANYAVATÍ. The female emissary then went away and reported to TUNGABALA every thing exactly as it had been said by LÁVANYAVATÍ; on hearing which, TUNGABALA said: Heart-stricken by the five-arrowed *god*, without her how shall I live? The female pander replied: She must be brought and surrendered by *her* husband. How *is* that possible? exclaimed he. The woman replied: let stratagem be employed; For it is said:—

212—That may be accomplished by stratagem, which could not be accomplished by main force. An Elephant was deprived of life by a Jackal going along a miry road.

The prince asked, how that *was*. She related

FABLE IX.

IN the forest of Brahma, was an Elephant named KARPÚRA-TILAKA. All the Jackals, having observed him, said among themselves: If by any means this *beast* might die, then by his carcase there would be provision for us to our heart's content for four months. Thereupon, an old Jackal from among them made a promise: “By the power of *my* sagacity his death shall be compassed by me.” Accordingly the sly animal going up to KARPÚRA-TILAKA, and saluting *him* with reverential prostration, spoke: Divine beast! grant *me* the favour of a look. Who *art* thou? said the Elephant, and whence *art thou* come? He replied: I *am* a Jackal despatched to your Honour's presence by all the beasts, inhabitants of the forest assembled together. Since to live without a chief *is* not proper; therefore your Honour, as being endued with every princely virtue, hath been fixed upon to be inaugurated here in the sovereignty of the forest. For:—

213—He *who is* faultless in domestic duties and in social duties, powerful, just, and skilled in policy, is fit *to be* a ruler upon earth.

Observe again:—

214—One should first find a king, next a wife, then property. In this world, if there were no king, whence a wife? whence riches?

Again:—

215—Like the cloud, the lord of the land *is* the supporter of *all* creatures. Even on the cloud failing, one may manage to live; but not if the king *fail*.

Moreover:—

216—In this dependent world, one who abides in his appointed sphere *does so* chiefly through the application of punishment; *for a man of*

virtuous principles is hard to be found. Through dread of the rod, a woman of family obeys a husband, though *he be* weak or maimed, sick or poor.

Therefore having so contrived that the auspicious moment may not escape, let your Majesty come quickly; saying which, he arose and proceeded. Then as KARPÚRA-TILAKA, lured by the lust of power, was running along the road pointed out by the Jackal, he sunk in a great bog. Friend Jackal, cried the Elephant, what's to be done now? I am fallen into a great quagmire. The Jackal replied, laughing: my lord, take hold of the end of my tail with *your* trunk, and rise up. This is the recompense of him on whose word confidence was reposed by thee.

Thus it has been said:—

217—As often as thou shalt be deprived of the company of the good, so often shalt thou fall amongst companies of knaves.

Afterwards the Elephant, immersed in the bog, was devoured by the Jackals. Wherefore I say,—“ That may be accomplished by stratagem,” &c. Then by the advice of the old woman, the Prince made the merchant's son whose name was CHÁRU-DATTA, his servant: so that he became employed by him in all affairs of confidence. One day, at the suggestion of the old woman, the Prince being anointed fresh from the bath, and wearing ornaments of gold, said: CHÁRU-DATTA, I must perform a vow to GAURÍ, for the space of a month; beginning therefore to-day, bring *me* every evening a young woman of good family; and she shall be honoured by me in due form. Accordingly, CHÁRU-DATTA, having brought a young woman of that description, presented her, and afterwards concealed himself to watch what he would do. TUNGABALA, without so much as touching the young lady, having done homage to *her* at a distance, with vestures, jewellery, perfumes and sandal, dismissed her immediately in the care of a guard. The merchant's son seeing this, became confident; and his mind being biassed by the lust of gain, he brought his own wife and presented her. TUNGABALA having recognized LÁVANYAVATÍ, the delight of his heart, rose up with haste, and ardently embraced her, his eyes expanding with joy, his heart overflowing with delight; and after indulging in various kinds of amorous sport, he lay with her on the couch. At the sight of this, the merchant's son, *motionless* as a picture, and wholly at a loss what to do, became overwhelmed with grief. And thus will it be with thee. MANTHARA, however, paying no regard to this discourse, quitted the lake in great trepidation, and started off. They too, HIRANYAKA and the rest, followed him. Shortly after, MANTHARA, whilst going along dry land, was overtaken by a certain hunter, as he beat the thicket; who, having caught him, picked

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him up and tied *him* to *his* bow, set out with his face, turned homewards, saying, I am a lucky fellow: but they, the Deer, the Crow, and the Mouse, oppressed with sorrow, followed him. **HIRANYAKA** mournfully exclaimed,

218—Ere I have reached the end of one trouble, like the further shore of the sea, lo! a second is ready to succeed. For my faults, troubles are multiplied.

219—A friend who *is* so by nature, is produced by good fortune; his unfeigned friendship he renounces not, even in imminent danger.

Also :—

220—Not in a mother, not in a wife, not in a whole brother, nor in a son, have men such confidence as in the friend *who is* produced by conformity of disposition.

Having thought upon this again and again, *he exclaimed*: O how hard *is* my fate! For :—

221—Those different conditions, good and bad, occurring in the revolutions of time, *which have been* witnessed by me even here, *are* indeed like different births, the effects of the offspring of one's own actions.

But thus it is :—

222—The body approaches to decay. Riches *are* the seat of misfortunes. Meetings have their departures. Every thing which springs up *is* subject to dissolution.

Again having pondered, he said :

223—By whom was created this jewel, **MITRAM**, a word of two syllables, the preserver from sorrows, enemies and danger, the depository of affection and confidence.

Moreover :—

224—That friend, who will be to his friend an elixir of joy for the eyes, the delight of the heart, a repository of pleasure and pain, *is* hard to be acquired: whilst such others as *being* filled with a desire of gain *are* friends in the season of prosperity, every where abound. Adversity *is* the touchstone of their principles.

HIRANYAKA, in this manner, having greatly lamented, said to **CHITRANGA** and **LAGHU-PATANAKA**: Let an effort be made to rescue **MANTHARA** ere the hunter departs from the wood. Then said both of them: Teach us quickly what must be done. Let **CHITRANGA**, said **HIRANYAKA**, go near the water, and make himself appear motionless, as if dead; and let the Crow, standing over him, peck *him* a little with *his* beak. The hunter, longing for venison, will assuredly quit the

Tortoise to go there in haste ; in the meanwhile I will gnaw **MANTHARA**'s bonds asunder. **CHITRÁNGA** and **LAGHU-PATANAKA** having gone quickly, did as they had been instructed. The weary hunter, as he sat under a tree after drinking water, saw the Deer in the situation above described; whereupon, laying down the Tortoise near the water, and taking a hunting knife, he went towards the Deer with a joyful heart. In this interval the Tortoise, having his string gnawed asunder by **HIRANYAKA**, who had joined him, entered the water with haste ; whilst the Deer, seeing the hunter close at hand, started up and rapidly ran away. The hunter, then turning back, came to the foot of the tree ; when no longer seeing the Tortoise, he thus reflected : This is deserved by me for acting without circumspection. For :—

225—Whoever, quitting certainties, pursues things uncertain, loses his certainties. What is uncertain, *is* already lost.

He then returned to the village, disappointed through his own conduct. **MANTHARA** and the rest, all free from danger, went to their own stations and lived happily together. The Raja's sons then said with delight : We have heard all *and are* pleased : what we wished for *is* completed. **VISHNU SARMAN** said : So far your wish has been realized ; and may this other also :

226—May you, ye good, acquire a friend ! May the goddess of abundance be obtained by mankind ! May monarchs ever steady in their own duty, protect the earth ! May your policy, like a newly-wedded bride, endure for the gratification of the minds of the virtuous ! And may the god, the jewel of whose diadem is the lunar crescent, grant prosperity unto men !

SEPARATION OF FRIENDS.

AFTERWARDS the princes said: Respected Sir; the Acquisition of Friends has been heard by us: we now wish to hear of the Separation of Friends. Attend, said VISHNU SARMAN, to the Separation of Friends, of which this is the first verse:—

1—The great *and* growing friendship of a Lion, and of a Bull in a forest, was destroyed by an insidious *and* very covetous Jackal. The sons of the Raja said: how *was* that? VISHNU SARMAN related

FABLE I.

IN the Deccan there is a city called Suvarnavatī. In it dwelt a very rich merchant, by name VARDHAMĀNA (Thriving). Although his wealth was ample, *yet* seeing others, *his* relations, very opulent, *his* opinion was that a further increase of riches ought to be made. For:—

2—Whose greatness is not heightened *when* looking down *upon one* below himself? *whilst* all who are looking up *to those* higher *than themselves* are poor.

Moreover:—

3—Even a man who has murdered a Brahman, *is* respected, if he has abundant wealth. Although *he be* of a race equal to the moon, *if* poor, he is despised.

Again:—

4—As a young woman loves not to embrace an old husband, so LAKSHMÍ *loves not to embrace* the inactive, the lazy, the fatalist, or the coward.

Moreover:—

5—Idleness, devotion to women, sickness, a fondness for one's native place, contentment, *and* timidity, *are* six obstacles to greatness.

For:—

6—Whoever, with a very moderate fortune, thinks himself well-off; I expect Providence, which does all it ought to do, will not increase it for him.

Moreover:—

7—May no woman whatever give birth to a son such as this,—incapable of exertion, cheerless, destitute of courage, *and* the joy of his foes.

It is said :—

8—And a man should also strive to gain what is yet unobtained ; with care he should preserve what has been obtained : what has been preserved he should properly increase ; when increased he should bestow it at places of holy visitation.

And unincreasing wealth, by ever so small an expenditure, wastes away in time like a collyrium ; and not being appropriated, is entirely useless. For it is said :—

9—Having noticed the decrease of a collyrium, and the collected heap of the white ant ; a man should make each day fruitful in liberality, study, and other good deeds.

For :—

10—By the fall of drops of water, a jar is gradually filled : that is the way with all sciences, religion, and wealth.

Having thus reflected, VARDHAMĀNA yoked to the pole two bulls, named SANJÍVAKA and NANDAKA ; and having loaded a cart with wares of various kinds, he set out on a trading expedition to Kashmír.

For :—

11—What is too great a load for those who can bear it ? What is distance to the indefatigable ? What is a foreign country to those who have knowledge ? Who is a stranger to those who speak kindly ?

Now as he was going through a great forest called Durga (hard to pass), SANJÍVAKA fell down and broke his knee ; at the sight of which, VARDHAMĀNA thought to himself :—

12—Let the prudent man, indeed, ply his craft here and there ; after all, the reward will be just that which is settled in the mind of Providence.

But :—

13—Dismay, the obstacle of all achievements, must by all means be avoided ; therefore, by discarding dismay, the success of an enterprise is secured.

Having settled this point, VARDHAMĀNA leaving SANJÍVAKA there, proceeded. SANJÍVAKA however, some way or other, resting his weight on three hoofs, remained there in the forest.

For :—

14—The allotted age preserves the vital parts of one plunged in the ocean, fallen from a precipice, or bitten by a serpent.

Moreover:—

15—Though pierced by hundreds of arrows at the wrong time, an animal dies not; touched but by the point of a blade of grass, if he has reached his hour, he lives no longer.

For:—

16—*An object* unguarded, continues *safe*, if guarded by destiny; though well-guarded, if stricken by destiny, it perishes. *One* turned adrift in a forest without a protector, lives; *another*, though using every precaution at home, lives not.

Some days having passed, SANJÍVAKA, by procuring food, &c., to his liking, grew fat and full of spirits; and as he ranged that forest, he bellowed lustily. In the same forest a Lion named PINGALAKA (Tawny), was enjoying the sweets of supreme dominion acquired by his own arm: According to the saying:—

17 No anointing, no inauguration, is performed by the beasts for the lion. The sovereignty of the brutes belongs of itself to him who has acquired the kingdom by *his* prowess.

One day, *being* tormented with thirst, he went to the bank of the Jumna to drink of *its* waters; and there, the lowing of SANJÍVAKA, hitherto unheard by the Lion, and resembling the roar of the thunder-clouds at the dissolution of the universe, was heard by him. As soon as he heard it, timidly retreating and coming to his place without having tasted the water, he stood musing in silence, what it could be. In this posture he was discovered by two Jackals, KARATAKA and DAMANAKA, sons of his minister; the latter of whom seeing him in that situation, said to the former: Friend KARATAKA, how is it that our master, who was craving for water, softly slinks away without drinking. Friend DAMANAKA, replied KARATAKA, service is not done for him with my hearty concurrence; what *use* then is *there* in watching his motions? for great is the pain which is endured by us two, neglected as we are by this Raja.

18—See what is done by servants seeking wealth through service: that which is independance of person, is lost by the blockheads.

Moreover:—

19—They who are dependents of another, endure cold, wind, heat, and weariness. Even with a half of that, a wise man might do penance, and be happy.

Again:—

20—The benefit of life *extends* so far as one's condition is independent;

for if they who are reduced to a dependent condition, live, who then are dead?

Again:—

21—Come, go, fall, rise, speak, keep silence;—in this way do the wealthy sport with the needy, who are held by the gripe of dependence.

But:—

22—For the sake of gain, it is the same with such fools as with harlots; dressing and dressing, their person is made the instrument of others.

Moreover:—

23—Servants strictly obey the very look of their master, which being by nature capricious, falls verily upon impurity (or baseness, i. e. the master looks with favour on a servant in proportion as he is abject.)

And especially:—

24—He stoops in order to rise: for the sake of living he resigns his breath: he becomes miserable for the sake of pleasure. Who is a greater fool than him who serveth?

Moreover:—

25—For his silence he is reputed a fool: if eloquent, he is crazy or a prattler: by patient submission he is regarded as timid: if he cannot endure bad treatment, he is generally considered ill-bred. Sits he at your side?—he is sure to be intrusive: at a distance?—diffident. The duty of service is extremely difficult, and impracticable, even to Yogis.

Friend, said DAMANAKA, thoughts like these must by no means be entertained.

26—How! are not those mighty lords to be diligently served, who being pleased, fulfil without delay, the wishes of the heart?

Moreover:—

27—Whence can those without employ enjoy the exalted honours of the chowrie, the white umbrella on a lofty pole, the horse, the elephant, the stately train?

Notwithstanding, observed KARATAKA, what have we to do with this matter? Interference in matters that concern us not, ought by all means to be avoided.

Behold:—

28—The man who will meddle in matters with which he has no business, may lie on the ground repulsed, like the Ape that drew out the Wedge.

How? asked DAMANAKA, *did* that *happen*. KARATAKA related

FABLE II.

IN Magadha-désa, on a plot of ground adjoining the forest of Dharma, a theatre was begun to be built by one of the writer caste, whose name was SUBHADATTA; where, between two parts a little way open of a beam of wood that was being cut with a saw, a Wedge had been inserted by a carpenter. To that spot a large herd of monkeys inhabiting the forest came for pastime; when one of them, as if directed by the wand of Death, sat down grasping the wedge with both paws; his lower parts dangling, entered between the two pieces of wood. Presently from the giddiness natural to him, he with great effort drew out the Wedge, so that his lower parts being crushed by the two pieces of wood, he perished. Therefore, say I: "The man who will meddle," &c. Nevertheless, said DAMANAKA, servants ought to watch the actions of their master. The prime minister, observed KARATAKA, is employed in the superintendence of all affairs: let him do it; for interference in another's department should not be attempted by one in a subordinate station. Observe:—

29—He who meddles in the department of another from a regard to his master's welfare, may rue it, like the Ass that was beaten for his braying.

DAMANAKA enquired how that *happened*. KARATAKA related

FABLE III.

AT Benares lived a washerman named KARPÚRA-PATA. One day, after amusing himself for a long time with his young wife, he fell fast asleep. Meanwhile, a thief entered his house to carry off *his* chattels. In his court-yard stood an Ass tied up, and a Dog was sitting. The Ass seeing the thief, said to the Dog: This *is* thy business: how is it then thou dost not bark loudly and wake the master? The Dog replied: It behoves thee not to concern thyself about this business: thou knowest well how I guard his house. Because he has been at his ease for a long time, he considers not my merit, and therefore is now become remiss in giving my allowance of food. Without the appearance of something disquieting, masters are apt to become inattentive to their dependents. Hear thou blockhead, cried the Ass:

30—Is he a servant, is he a friend, who, at the time of work asks *wages*?
The dog replied:—

Is he a master, who at the time of work would not reward *his* servants?

Moreover :—

31—In the maintenance of dependents, in the service of a master, in the discharge of duty, and in the procreation of a son, proxies are not allowed.

The Ass with anger exclaimed : Ah ! a very wretch *art* thou, who neglectest *thy* master's business. Well ; I must do something that my master may awake.

For :—

32—With the back one should do service to the sun ; with the belly to fire ; to a master in every manner ; the next world *one should seek* without guile.

Having spoken to this effect, he brayed to his utmost. The washerman awoke at the noise ; *and* getting up in a rage on account of the breaking of *his* slumbers, he beat the Ass with a cudgel, from which drubbing the Ass died. Wherefore, I say,—“ He who should meddle,” &c. Behold ! the hunting of beasts *is* our appointed duty ; let us, therefore, mind our own business. Then pausing :— but there *is* no need to care about that to-day, since we have a plenteous meal of leavings. DAMANAKA replied with wrath : What ! dost thou serve the King merely for the sake of food ? This by a servant *is* absurdly said. For :—

33—For the sake of the assisting of friends, *and* also for the sake of the injuring of enemies, the protection of a King is desired by the wise. Who does not simply pamper *his* belly ?

34—Useful *is* the life of him, in whose life Brahmans, friends, *and* relations live. Who lives not unto himself ?

Moreover :—

35—May he live, in whom living, many live ! for doth not even the crow fill his crop with *his* beak ?

Observe :—

36—One man goes to service for five puráñas ; another, a clever fellow, for hundreds of thousands ; another is not to be had even for hundreds of thousands.

For :—

37—The human race being equal, servitude *is* exceedingly degrading. Can he, who *is* not first *in rank* be numbered amongst the living ?

Thus it has been said :—

38—The difference between a horse, an elephant and iron ; *between* wood, stone and cloth ; *between* women, men and water *is* a great difference.

For instance :—

39—A dog having found a greasy, dirty bone, with a few sinews and no flesh upon it, is delighted, though it *be* not *sufficient* for the satisfying of *his* hunger; whilst the lion, letting go the jackal already within his grasp, slays the elephant. Every one, though in difficulties, desires a result suited to his nature.

Observe further, the difference between him that is served and him that serveth.

40—The dog wags his tail, crouches at the feet, and falling on the ground, shews his mouth and belly to him that gives him a mouthful: while the princely elephant looks gravely, and *only* after hundreds of kind entreaties, eats.

Moreover :—

41—Even the briefest space of time which is lived here, celebrated by men, *and* intimately associated with knowledge, valour and fame, that competent judges truly call life. Even the crow lives for a long while, and eats the sacred offering.

Moreover :—

42—What *is* the difference between the brute and the beast of a man whose reason is incapable of discriminating between right and wrong, *who is* excommunicated by many versed in sacred learning, *and who is* solicitous only about the mere filling of *his* belly.

Both of us are without authority, said KARATAKA: then what have we *to do* with these reflections? In how much time, continued DAMANAKA, may a minister gain the rank of principal, or the reverse? For :—

43—No one here below by nature becomes illustrious, respected of any one, or vile. His own actions really lead a man to respectability in the world, or the reverse.

Again :—

44—As, by a great effort, a stone is raised upon a hill, *but* is thrown to the bottom in an instant; so *is* the soul in virtue and vice; *the former being acquired with difficulty, the latter with ease.*

Therefore, worthy friend, the soul of every one *is* dependent on its own exertions.

45—A man descends *or* ascends by his own acts, in the same manner as the digger of a well, *or* like the builder of a wall.

But, observed KARATAKA, what *is* it thou art speaking of? Why, replied

DAMANAKA, this master PINGALAKA, through fear of some one or other, has timidly turned back without drinking water, and sits *at home*. How dost thou know that? demanded KARATAKA. What, said DAMANAKA, is unknown to the wise? It has been said:—

46—A meaning expressed is apprehended even by a brute. Horses and elephants proceed *when bidden*. A wise man infers even what is not uttered: because *sound understandings are* fruitful in the discovery of another's secret intentions.

Moreover:—

47—By external appearances, by hints, by the gait, by a gesture, and by a word; by a change of the eye *or* mouth, the inward thought is understood.

Here then, on an occasion *arising from his* fears, by the superiority of *my* wisdom, I will make this *lion* my own. For:—

48—He *is* a wise man who knows *how to make* a speech *suited* to the occasion; *to shew* kindness suited to the amiable temper *of the object*; *and* resentment proportioned to his own strength.

Friend, said KARATAKA, thou *art* ignorant of service. Observe:—

49—He who enters uncalled for; unasked, speaks much; *or* considers himself a favorite of *his* prince, *is* dull of understanding.

My good friend, says DAMANAKA, how *am* I ignorant of service? Observe:—

50—Is anything naturally beautiful or not beautiful? Whatever pleases any one, to him that will be beautiful.

Moreover:—

51—Whatever *be* the natural temper of any one, an intelligent person having thereby insinuated himself, may quickly bring that man under his power.

Again:—

52—Upon hearing “Who *is* there?” he should reply, “I—command *me* in everything;” and to the utmost of his ability he should faithfully execute the behest of *his* sovereign.

Moreover:—

53—One *who is* moderate in his desires, steady, wise, ever in close attendance like a shadow, and when commanded, will not hesitate, may dwell in the palace of a king.

Sometimes, observed KARATAKA, our master is displeased at thee for unseasonable intrusion. Be it so, said DAMANAKA; nevertheless, a servant is under an obligation to present himself. For:—

54—Not to begin for fear of doing wrong, *is* the mark of a weak man.
By what persons, brother, is food wholly abandoned through fear of indigestion?

Observe :—

55—The sovereign favours the man *who is close to him, though unlearned, of obscure family, or unpolished.* Princes, women and creepers, for the most part twine around him who sits at their side.

Well, said KARATAKA, when thou hast gone there, what wilt thou say? Listen, replied DAMANAKA: I will first ascertain whether our master *be* favourable, or unfavourably disposed towards me. What *are* the signs *leading* to that discovery? said KARATAKA. Hear, said the other :—

56—A look from a distance; an exceedingly affable smile in enquiries; commendation of qualities in absence, and remembrance in things *which are* agreeable:

57—Then kindness towards a servant; liberality; augmentation of *one's* enjoyment; admission of merit even *when* in fault; *are* signs of a master kindly disposed.

58—A sensible man will know the taking up of *one's* time, the raising of expectations, *and* the withholding of rewards *to be* marks of a master unfavourably disposed.

When I have made this discovery, I will speak to the effect that he shall become subservient unto me. Since :—

59—The wise exhibit, as if breaking forth before *us*, as the result of the rules of polity, misfortune occasioned by the manifestation of helplessness, and success proceeding from the manifestation of contrivance.

Again :—

60—Qualities *are* of three sorts; with a kind master, failings *are* virtues; with an unkind one, virtues *are* failings; with an impartial one, faults *are* faults, *and* virtues *are* virtues.

KARATAKA said: Nevertheless, as long as an opportunity is not found, thou oughtest not to speak. For :—

61—Even VRIHASPATI, speaking an unseasonable speech, would incur contempt of *his* understanding, and eternal disgrace.

Don't alarm yourself, friend, said DAMANAKA: I will not speak an unseasonable word. For :—

62—In imminent danger, in losing the road, and when the opportunity

for acting is passing away, a servant who seeks *his master's* good, ought to speak, although unasked.

And if counsel suited to the occasion must not be spoken by me, then is my duty of minister unfulfilled. For :—

63—That talent, by which *a man* earns a livelihood in the world, and for which he is commended by the good, ought to be preserved by its possessor and increased.

Consent therefore, good Sir, that I go to PINGALAKA. KARATAKA replied : May success attend ! may the result be according to thy wishes !

64—Go, and may it be for the acquisition of wealth, for prosperity, and for victory, for the destruction of the enemy, and for a *safe* return.

DAMANAKA then, as if astounded, went towards PINGALAKA. Being seen by the Raja whilst yet at a distance, he was courteously allowed to enter; and with profound reverence having bowed to him, he sat down. The Raja said : After a long while thou makest thy appearance. DAMANAKA replied : Although the feet of your Highness have no need of me *your* servant, still on a suitable occasion, attendance ought indispensably to be given by a servant ; therefore am I come.

65—Grandees, O Prince, have occasion for a straw to rub their teeth, or to scratch their ears with ; how much more then *have they* occasion for a man gifted with mind, speech, and hands !

And although a decay of intellect in me long neglected, be suspected by my lord, that is not *the case*. For :—

66—A gem may dangle at the feet, and glass may be raised upon the head : still at the time of buying and selling, glass is glass, and a gem is a gem.

Again :

67—Loss of understanding is not to be apprehended in a *man* of resolute habits, although calumniated. The flame of a fire which may have been overturned, never goes downwards.

Please your Majesty, on every account a master ought to be capable of discrimination. For :—

68—When a king behaves alike to all indiscriminately, then the energy of those capable of exertion is paralysed.

Moreover :—

69—Men are of three sorts, O king ! superior, inferior, and of the middling order; these therefore he should employ accordingly in works of three kinds.

For :—

70—Servants and ornaments suit when in their proper place: a crest-jewel *should not be worn* on the foot, nor an ankle-ring on the head.

Moreover :—

71—If a gem *which is* worthy of being set in an ornament of gold, be set in lead, it neither tinkles nor shines; but the blame belongs to the setter.

Again :—

72—*If* glass be mounted on a coronet, and a jewel on an ornament for the foot; the fault is not of the jewel, but the good man's ignorance.

Observe :—

73—A king who knows how to discriminate between servants in the manner following,—“This *is* an intelligent fellow; *this is* a faithful one; here *is* one endued with both qualities,”—*such a king* is abundantly supplied with *good* servants.

For :—

74—A horse; a weapon; a book; a lute; a speech; a man and a woman; become serviceable or useless according as they belong to varieties of men.

Moreover :—

75—What *benefit accrues* by one *who is* faithful, *but* without ability? or what *benefit* by one *who is* able *but* hostile? Me, *who am* faithful and able, O king! thou oughtest not to despise.

For :—

76—From the prince's contempt, the people about him become devoid of understanding; therefore a wise man will not go near *him* through *dislike* of such sovereign superiority. When a government is deserted by the wise, the administration becomes unsound; the administration being inefficient, the whole nation *being* without controul, declines.

Moreover, Sire :—

77—People ever respect a man *who is* respected by the monarch: but he who *is* degraded by the monarch *is* despised by all.

Moreover :—

78—A pertinent remark even from a child should be received by the wise. On the disappearance of the sun, is not the light of a lamp *gladly made use of*?

PINGALAKA said: Worthy DAMANAKA, how *is* this, that thou, the intelligent son of our chief minister, on account of some slanderous talk, hast passed all this time without ever coming near. Now then, speak thy mind freely. Please your Majesty, said DAMANAKA, I *will* ask *one question*; say, why did my lord, when seeking water, retreat without drinking, like one amazed? Well spoken by thee, replied PINGALAKA; but we have no one *about us* trust-worthy enough to tell this secret to. Thou, indeed, *art* such a character; listen, therefore, I *will* tell *thee*. This forest *is* now possessed by an animal before unknown: it must therefore be forsaken by us. Was not the uncommon great noise likewise heard by thee also? According to *his* voice that animal must be endued with prodigious strength. Sir, said DAMANAKA, this is indeed a great cause for apprehension. The noise was also heard by us: but is he a minister, who at first, in the absence of consultation, recommends to *his* sovereign abdication or preparation for war? Besides, Sir, in this dilemma, the ability of *your* servants is to be discovered: For:—

79—By the touchstone of misfortune a man discovers the strength of intellect, and of the moral energy of *his* relations, of *his* wife, of *his* servants, and of himself.

Friend, said the Lion, a great fear disturbs me. Were it not so, thought DAMANAKA to himself, how couldest thou speak to me of resigning the enjoyment of royalty, to go elsewhere. Sir, said he aloud, as long as I live, you need not fear: but let KARATAKA and the others be encouraged; for the combination of men for the repelling of misfortune *is* hard to be obtained. Then they both, DAMANAKA and KARATAKA were honoured by the Raja with a munificent present of *food*, and departed, promising to defeat the *threatened* danger. As he went, KARATAKA said to DAMANAKA: Friend, without knowing whether this cause of apprehension can, or cannot be averted, how is it we have received this great present, promising to obviate the danger? Since without having rendered a service, one ought not to accept a complimentary gift from any one, and especially from a king. Observe:—

80—He in whose favour prosperity is seated, in *whose* valour *is* conquest, and in *whose* anger death resides, surely *is* all-glorious.

For:—

81—Though but a child, a monarch is not to be lightly esteemed, as if he were a common mortal; for this *is* a mighty divinity *who* appears in human form.

Friend, said DAMANAKA, laughing, hold thy peace. The cause of the alarm

was already known by me. *It was* the bellowing of a bull: and bulls *you know are* food for us; how much more for a lion! If so, said KARATAKA, then why were not the fears of our master dispelled upon the spot? DAMANAKA replied: Had the fears of his Highness been dispelled on the spot, how then would there have been the acquisition of this magnificent present? Besides:—

82—A master ought never to be rendered free from apprehension by *his* servants. By making *his* master free from apprehension, a servant would be like DADHI-KARNA.

How *was* that? demanded KARATAKA. DAMANAKA related

FABLE IV.

In the north, upon a mountain called Arbuda-Śikhara, there was a Lion, named MAHĀ-VIKRAMA (great in valour); the tips of whose mane, as he lay asleep in the mountain's cave, a certain Mouse was wont to nibble. The Lion perceiving the tip of his mane *was* gnawed, became displeased; but not being able to catch the Mouse, who slipped into his hole, he said within himself: What is to be done in this case?—Well, it is commonly said,

83—Whoso has an insignificant foe *who is* not to be overcome by valour; a combatant *who is* a match for him must be employed to seize him.

Accordingly, a Cat named DADHI-KARNA was placed by him in his cave; *he* having thus reflected, *and* having gone to a village, *and* having gratified *the Cat* with flesh and other kinds of food, *and* brought *him* thence with much trouble. After that, the Mouse through fear of him, never ventured out: the Lion, therefore, slept comfortably with his mane unnipped. As often as he heard the noise of the Mouse, he would then in a distinguished manner regale the Cat with a present of animal food. But one day as the famishing Mouse was sneaking out, he was caught, killed and devoured by the Cat. After that the Lion, *of course*, heard the noise of the Mouse no more; and then, from the want of further use, he became remiss in giving food to the Cat. Wherefore I say: A “master ought not to be rendered free from apprehension,” and so forth. DAMANAKA and KARATAKA then went towards SANJIVAKA; and KARATAKA seated himself in state at the foot of a tree, whilst DAMANAKA went up to SANJIVAKA, and accosted him: O Bull! it is I who am appointed by the Raja PINGALAKA to guard the forest. General KARATAKA commandeth: Come quickly; if not, depart far from this forest; otherwise the consequences will be disagreeable to thee; I know not what my incensed master may do. SANJIVAKA ignorant of the

usages of the country, timidly advancing towards KARATAKA, made a profound reverence. Thus it has been said:—

84—Reason *is* more powerful than strength; for the want whereof, the sounding drum beaten by the elephant-driver proclaims as it were to the elephants “This *is* the condition of the elephants.”

Then SANJIVAKA, with alarm, said: General, let it be declared what I am to do. KARATAKA replied: If thou, O Bull, hast a mind to remain here in the forest, then go and make obeisance to the lotus of our monarch’s foot. SANJIVAKA replied: Give *me* then a promise of safety, *and I will* come. KARATAKA said: Hearken, O Bull! away with this apprehension. For:—

85—KESAVA vouchsafed not a reply to the king of Chedi when cursing *him*; for the lion re-echoes the sound of the thunder-cloud, not the yells of the jackal.

Moreover:—

86—The tempest uproots not at all the pliant grass that lies low, *but* only shatters the lofty trees. The mighty employs his strength solely against the mighty.

Then they both, making SANJIVAKA stand at a little distance, went towards PINGALAKA; and being treated by the Raja with respect, made their salutations, and sat down. Has he been seen? said the Raja. Sir, replied DAMANAKA, he has been seen. What your Highness heard, *was* quite true: he *is* endued with enormous strength, *and* desires to see your Majesty: be prepared therefore, and seated. But at a mere sound one ought not to be afraid.

87—An embankment is broken by the water; and so *is* secret counsel not kept. Friendship is broken by tale-bearing; and a coward is to be overcome by words.

Thus it has been said:—

88—One ought not to be alarmed at a mere sound, not knowing the cause of the sound. A woman of bad character by discovering the cause of a sound, acquired reputation.

How *was* that? said the Raja. DAMANAKA related

FABLE V.

IN the midst of Śrī-parvata (a mountain or range of mountains so called), is a town called Brahmapura. A popular rumour was prevalent there, that a goblin by name GHANTĀ-KARNA (Bell-ear) haunted the summit of the mountain. *The case was this:* One day a thief, who had stolen a bell, as he was making

off, was killed by a tiger. The bell *which* dropped from his hand, was picked up by *some* monkeys, who every now and then kept ringing it. Now it was discovered by the townspeople that a man had been devoured, and the noise of the bell was incessantly heard: the people, therefore, declaring that GHANTÁ-KARNA in a fury, was devouring men and ringing his bell, all fled from the town. At length, the Raja was respectfully addressed by a female pander by name KARÁLÁ, who after mature deliberation, had satisfied herself that monkeys were ringing the bell:—"Please your Majesty, if a trifling outlay were made, I could finish this GHANTÁ-KARNA." The money was accordingly given to her by the Raja well-pleased *at the offer*. The procuress then having formed a *magic* circle, and paid homage in it to GANÉSA and the rest, she took with her such fruits as monkeys like, and having entered the wood, scattered the fruits about. The monkeys then leaving the bell, fastened upon the fruits; and the Woman, picking up the bell, returned *with it* to the town, and became an object of veneration to the whole community. Wherefore, I say: "One should not be alarmed at a mere noise," &c. Then having brought SANJÍVAKA, they effected an interview; after which for a good while, he resided there in the forest in great friendship *with the Lion*.

One day a brother of the Lion, by name STABDHA-KARNA, came *on a visit*. PINGALAKA having exercised towards him the rites of hospitality, *and comfortably seated him*, was going out to kill beasts for his repast; whereupon, SANJÍVAKA remarked: Please your Highness, where *is* the flesh of the deer killed to-day? The Raja replied: DAMANAKA and KARATAKA know. Let it be ascertained, said SANJÍVAKA, whether there is or is not any. There is none then, said the Lion, laughing. What! exclaimed SANJÍVAKA, has so much meat been eaten by those two? Eaten, given away and wasted, replied the Raja; *and this is* the case every day. And is this done without the sanction of your Highness? demanded SANJÍVAKA. It is indeed done without my concurrence, answered the Raja. That is absurd, observed SANJÍVAKA. For it is said:—

89—Except for the prevention of misfortune, *a servant* should not of himself do any act for his master, without apprizing *him*, O lord of the earth!

Moreover:—

90—A minister, O king! *should be* like a flagon, letting out little, *and* taking in much. He who makes no account of time *is* a fool; *and* he who says, "What is a cowrie?" *is* poor.

91—He indeed *is* always the best minister, who should increase *the exchequer*, though it be but by a kákini (a sum equal to twenty cowries.) The treasury *is* the life of a king who has a treasury: the animal spirits *are* not *his* vitals.

92—A man, moreover, attains not the state of being respected by others through the peculiar observances of caste. Destitute of wealth, he is deserted even by his own wife; how much more by others!

And in a state, this *is* a grave fault. Observe:—

93—Excessive expenditure and want of inspection; likewise accumulation by unjust means; peculation *and* a remote station; are called the bane of the treasury.

For:—

94—A man rich as **KUVERA** (the god of wealth), improvidently spending *his* income according to *his* inclinations, is speedily reduced to beggary.

STABDHA-KARNA having attended to this, said: Listen, brother; These two, **DAMANAKA** and **KARATAKA** *are* old dependents, *and* superintendents of the affairs of peace and war. A director of public affairs ought not to be appointed to the control of the treasury. But upon the subject of ministers, I *will* state what little I have heard.

95—A Brahman, a soldier, *and* a kinsman are not fit to be at the head of affairs. A Brahman, even with torture, yields not up money though due.

96—A soldier being employed in an affair, directly shews the sabre: and a relation, over-reaching on the ground of relationship, swallows all the substance.

97—An old servant, filling a situation, *is* fearless though in fault: and despising his master, he will act without restraint.

98—When one who has rendered a service, *is* invested with much power, he minds not his offence (*i. e.* fears not to do wrong): making his services a standard, he plunders every thing.

99—A minister being made the companion of *a king's* private amusements, plays the king himself unchecked: from familiarity, contempt is infallibly shewn by him.

100—*A man* inwardly corrupt, *and* endued with patience, *will* assuredly be a perpetrator of every evil: **SAKUNI** and **SAKATARA** *are* two illustrations of this, O King.

101—Every affluent *minister* will always be unmanageable in the long-run. It is a maxim of the seers, that prosperity perverts the mind.

102—The blame of a minister *is for this*; not securing advantages gained; the alienation of the property of *his prince*; compliance; connivance; deficiency of judgment, *and* love of pleasure.

103—*The safety* of kings *requires* the expedient of confiscating the wealth of those in office; constant inspection; gift of preferment, and change of office.

104—Public officers are for the most part like obstinate tumours; until they are squeezed, they disgorge not the inner substance of the sovereign.

105—Public officers should repeatedly be made to understand *that they are* the recipients of treasure for the sovereign. Will a bathing-dress, wrung *but* once, let out much water?

Knowing all this, it is necessary to act as occasion may require. This is quite true, said PINGALAKA: but these two *are* not at all obedient to my word. That is wholly wrong, observed STABDHĀ-KARNA; For:—

106—A king should not tolerate even his own children who disobey his commands; what difference else is there between a king and the picture of one?

Moreover:—

107—The fame of the paralytic is lost; *so likewise is* the friendship of the dishonest; the family of him whose organs of sense are destroyed; the religion of him who is greedy of gain; the fruit of knowledge of him who is addicted to vice; the peace of a miser; *and* the kingdom of the monarch who has a heedless minister.

Especially:—

108—As a father, a king should protect his subjects from robbers, from the officers of government, from foes, from a court-minion, and from his own avarice.

Brother, let my advice by all means be acted upon. We have made our meal to-day. Let this grain-eating SANJIVAKA be appointed to superintend the provisions. It being thus done according to his word, the time of PINGALAKA and SANJIVAKA, passed in great friendship to the desertion of all *other* connexions. Afterwards, from perceiving a slackness in the serving out of the provisions to the inferior dependents, DAMANAKA and KARATAKA consulted with one another:

What is to be done here? said DAMANAKA: this is our own fault; and to lament over an evil done by one's self would be absurd. Thus it has been said:—

109—I, for having touched SWARNA-REKHÁ; the female Messenger for having bound herself; and the Merchant attempting to take the jewel: these suffered through their own fault.

How was that? demanded KARATAKA. DAMANAKA related

FABLE VI.

IN a city called Kánchana-pura (Golden town), there was a Raja named VÍRA-VIKRAMA. *Once upon a time*, as his chief officer of justice was conducting a certain barber to the place of punishment, one KANDARPA-KETU, a wandering Mendicant, accompanied by a Merchant, taking him by the skirt of his garment, cried out; This *man* must not be punished. Why is he not to be punished? said the King's officers. Hear me, said he: and then repeated *this verse*, "I having touched SWARNA-REKHÁ," &c. What means that? said they. The wandering Mendicant then related *as follows*: I am KANDARPA-KETU, son of JÍMÚTA-KETU, king of Singhala-dwípa (Ceylon.) One day as I was in the pleasure-garden, I heard from a voyaging merchant, that on the fourteenth day of the month, in the midst of the sea which was near, beneath what had the appearance of a Kalpa-tree, there was to be seen, seated on a couch variegated with the lustre of strings of jewels, a certain damsel, as it were the goddess LAKSHMÍ, bedecked with all *kinds* of ornaments, and playing on a lute. I therefore took the voyaging merchant, and having embarked in a ship, went to the place *specified*. On reaching the spot, I saw her exactly *as she had been described*; and allured by her exquisite beauty, I leaped after *her into the sea*. In an instant, I reached a golden city; where, in a palace of gold, I saw her reclining on a couch, and waited upon by youthful sylphs. When she perceived me at a distance, she sent a female friend, who addressed me courteously. On my enquiry, her friend said: That is RATNA-MANJARI, the daughter of KANDARPA-KELI, king of the Vidyádhara. She has made a vow, to this effect: "Whosoever shall come and see the city of gold with his own eyes, shall marry me." Accordingly I married her by *that form of marriage called* Gandharva: after the conclusion of which I remained there a long while delighted with her. One day she said *to me* in private: My beloved husband, all these things may be freely enjoyed; but that picture of the fairy SWARNA-REKHA' must never be touched. Some time afterwards, my curiosity being excited, I touched SWARNA-REKHÁ with my hand. For so doing, I was spurned by her although *only* a picture, with her foot beautiful

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as the lotus; *and found myself* alighted in my own country. Since then, in the course of roaming the earth a miserable wanderer, I came to this city; and the day being far advanced, I went to lodge at the house of a cow-keeper, where I witnessed *the following adventure*: The herdsman returning in the evening from the station where his cattle grazed, surprised his wife in conference with a Procureess; when, having beaten her, and tied her to a post, he fell asleep. At midnight, the Procureess, the wife of this barber returned and said to the herdsman's wife: The gentleman, consumed by the fire of thy absence, now lies almost at the point of death: I therefore, will bind myself, and remain here; go thou, and having conversed with him, return soon. This was done: when the herdsman waking, said: Why dost not thou now go to thy lover? The Procureess making no reply, he became enraged, and cried out; Through pride then, thou givest no answer to my words; saying this, he cut off her nose; which when he had done, he lay down again and fell asleep. The herdsman's wife returning shortly after, asked the Procureess, "What news?" Look, answered she, my face *will tell you* the news. The herdsman's wife then binding herself, stood *as before*; and the Procureess having picked up the amputated nose, went to her own home. Early in the morning, on being asked by the barber for the razor-case, she, instead of giving him the box of razors, gave him a single razor; upon which this barber getting in a passion, flung the razor away from him on the floor. Whereupon, she cried out like one in pain, "Without any provocation, my nose has been cut off;" and took him before the magistrate. The cowkeeper's wife, in the meantime, being questioned by her husband, exclaimed: O wicked wretch! who is able to disfigure me, so chaste *as I am*? The eight guardian deities of the world are acquainted with my conduct.

110—The sun and moon, wind and fire, heaven, earth, and water, the heart and YAMA, day and night, both twilights, and Justice, are acquainted with the conduct of man.

If then, I *am* virtuous, and have not left my husband to bestow a thought upon another *man*, then let my face be uninjured. Accordingly, as soon as the herdsman had brought a light, and examined her face; seeing it free from any wound, he threw himself at her feet.—As to this good man who stands by, attend likewise to his story. He went forth from his own home; *and* after twelve years' *absence*, came from the vicinity of the Malaya mountains to this city, where he went to lodge in the house of a harlot. On the head of a demon formed of wood, *and* set up by the harlot at the house door, a valuable jewel was fixed; at the sight of which this merchant, greedy of gain, having risen in the

night, put forth his hand *intending to take it*. In that instant, being squeezed by the arms of the demon *which was* moved by wires, he cried out in pain. The mistress of the house then getting up, said: Thou art come, child, from the borders of the Malaya *mountains*: then give up all the jewels: otherwise thou wilt not be released by this *image*; for so this servant *is accustomed to act*. Whereupon, he surrendered the whole of his jewels: and now, stripped of his all, he too has joined us. The whole having been heard, justice was administered by the officers of the king:—the barber's wife had her head shaved; the herdsman's wife was punished; the bawd was fined; and the merchant's property restored. Wherefore I say: “I, for having touched SWARNA-REKHA,” &c. This fault then, *added* DAMANAKA, was committed by ourselves: in this case, to complain *would be* absurd. Then, reflecting for a moment, *he continued*: Friend, like as the friendship of these two was suddenly cemented by me, so shall a separation also be made; For:—

111—Ingenious men can make even falsehoods look like truths; as men skilled in the art of painting, *can make* hollows and eminences *appear* on an even surface.

Moreover:—

112—He, whose *presence of* mind is not lost when unexpected occurrences arise, gets through difficulties; like the farmer's Wife, *and her* two gallants.

How, asked KARATAKA, *was that?* DAMANAKA related

FABLE VII.

In the town of Dwárávatí a certain farmer had a Wife, a woman of loose conduct, who used to amuse herself with the Magistrate of the town, and with his son; according as it is said:—

113—Fire is never satisfied with fuel; nor the ocean with rivers; nor death with all creatures; nor bright-eyed women with men.

Again:—

114—Neither by gifts, nor by honours, nor by uprightness, nor by devotedness, nor by punishment, nor by precept, *are* women *to be rendered* faithful; *they are* altogether dishonest.

For:—

115—Women, forsaking a husband *who is* endued with *every* good quality, renowned, handsome, skilled in the art of love, rich *and*

young, betake themselves straightway to a man destitute of comeliness, amiability and the like.

Moreover :—

116—Although lying at ease on an embroidered bed, a woman experiences not the same satisfaction as she derives from the company of a strange lover on the ground, littered with grass, and the like.

One day, as she sat diverting herself with the Magistrate's son, the Magistrate himself arrived. When she saw him, she shut his son in the cupboard, and began sporting in the same manner with the Magistrate. In the meantime, the herdsman, her husband, returned from the fold. On seeing him, she said : O Magistrate, do you, taking *your* staff, *and* putting on the appearance of anger, depart with haste. This was done ; and now the herdsman coming up asked his Wife : Wherefore came the magistrate here ? She replied : For some cause or other, he *is* angry with *his* son ; who running away, came here, *and* entered *the house*. Him I have made safe in the cupboard. His father seeking *him*, and not finding *him* in the house, is therefore going off in a rage. Then having made his son come out of the cupboard, she shewed *him* to *her husband*. It is said :—

117—The appetite of women is said *to be* two-fold, their intellect four-fold, *their* craftiness six-fold, and *their* desire eight-fold.

Therefore I say : “When unexpected occurrences arise,” &c. This may be very true, said KARATAKA : but the inherent friendship of these two *is* great ; how can it be broken ? DAMANAKA replied : An expedient must be devised ; for it is said :—

118—That may be effected by stratagem, which could not be accomplished by force. A female Crow by *means of* a golden Chain, caused a black Serpent to be put to death.

How *was* that ? asked KARATAKA. DAMANAKA related

FABLE VIII.

IN a certain tree lived a male and female Crow, whose young ones were devoured by a black Serpent that lurked within its hollow trunk. *Finding herself* breeding again, the female Crow thus addressed *her mate* : My dear, let this tree be forsaken ; for as long as this black Serpent *remains* here, we shall never rear *any* offspring : For :—

119—A termagant wife, a false friend, a servant that gives *saucy* answers, and a residence in a house infested by serpents, *is* death beyond a doubt.

My beloved, said the Crow, there is no cause for alarm. Time after time *this* enormous offence of his has been borne by me; *but* now *it* is to be endured no longer. How, enquired the female, *are* you able to contend with this powerful black Serpent? Away, replied the Crow, with apprehensions of this kind: For:

120—He who hath sense, hath strength; but whence hath a fool strength?

See *how* a Lion, intoxicated with pride, was defeated by a Rabbit.

How *was* that? said the female. The Crow related

FABLE IX.

Upon a mountain called Mandara, there was a Lion by name DURDÁNTA (hard-to-tame), who was for ever making a massacre of the beasts. At length the Lion was thus respectfully remonstrated with, by all the beasts forming a meeting. “Please your Highness, wherefore is a general carnage of the beasts made? we will ourselves, as a free gift, daily furnish a single beast for your Honour’s meal.” If that *is* agreeable to you, said the Lion, then be it so; and thenceforward he used daily to eat the single allotted beast. On a certain day, the turn of an old Rabbit being come, he thought to himself,

121—Through fear, homage is paid in the hope of life; but if I must meet this fate, why need I cringe to the Lion?

Then I *will* approach *him* very leisurely. The Lion *being by this time* tormented with hunger, called out to him in a rage: Wherefore comest thou after *so much* delay? The Rabbit replied: I *am* not in fault; *for* on the road I was forcibly detained by another Lion; *but* having made an oath before him to return, I am come here to inform my lord. The Lion with anger exclaimed: Go quickly and shew me where that vile wretch is to be found. The Rabbit then taking him, came near a deep well; and after saying, “Let my lord come here and see,” he shewed him his own image reflected in the water of the well; whereupon, being inflated with pride, he threw himself upon it and perished. Therefore, I say: “He who hath sense,” &c. I have *attentively* listened, said the hen Crow; declare what is to be done. My dear, said the Crow, the Raja’s son comes daily and bathes in the adjacent pool. With *thy* beak having seized the chain of gold when taken from off his person, *and laid* on that stone, thou must bring *it* and place *it* in this hollow trunk. Accordingly, some time afterwards, as soon as the Raja’s son had entered *the water* to bathe, after laying the chain of gold on the rock, the *plan* was executed by the hen Crow; and the black Serpent being discovered in the hollow of the tree by the Raja’s servants *as they were* engaged in searching for the golden chain, was put to death. Wherefore, I say: “That may be effected by

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stratagem," &c. If so, said KARATAKA, then go, *and* may thy ways be prosperous. DAMANAKA having approached PINGALAKA, and done homage, said: Please your Majesty, *I have been* thinking over a very fearful matter, *and* am come to announce it. For:—

122—In a *case of* misfortune, in straying from the right way, and when the opportunity for action is all but lost: a friendly man, although unasked, should suggest wholesome counsel.

Again:—

123—The Raja *is* a vessel of enjoyment; *but* the minister *is* a vessel of business. The minister who brings ruin upon the affairs of the Raja, is tainted with criminality.

The course for ministers *is* this:—

124—Self-destruction, or even decapitation, is better than a conniving at one who meditates the crime of usurping the post of *his* lord.

What *is it*, said PINGALAKA mildly, that you mean to say? DAMANAKA replied: Why, that this SANJÍVAKA has been detected acting in an unseemly manner towards thee; for example, in my presence he has shewn contempt for the three powers of your Highness, and even aspires to the kingdom. PINGALAKA, hearing this, stood mute with fear *and* with amazement. My lord, continued DAMANAKA, this *alien* has been appointed by thyself to the superintendence of all affairs, after dismissing every *other* minister. This *is* a grave error. For:—

125—Fortune stands firmly, having placed both her feet upon a king and an eminent minister. From her feminine nature *being* unable to bear the burthen, she abandons one or other of the two.

Again:—

126—When a sovereign makes a minister sole chief in the realm, through delusion of mind, pride possesses him; and by slothfulness, *the offspring of* pride, he is ruined. The desire of arbitrary power obtains a footing in the breast of him *when thus* perverted; thence, through a desire for independence, he plots the death of *his* prince.

As it is said:—

127—A pulling up by the root of poisoned food, of a loose tooth, and of a wicked minister, *gives* ease.

Further:—

128—The sovereign who shall make fortune dependent on a minister, will be lost when calamity overtakes him, like the blind without guides.

And in all matters he acts according to his own arbitrary pleasure. Here, your Majesty *is* the authority (*i. e.* what you please to do is right): but this I do know from practical experience:—

129—There exists not the man upon earth who doth not desire fortune: and who looks not wishfully on the young *and* charming *wife of his* neighbour?

After musing *a little*, the Lion said: My good friend, what if it be so, still my affectionate regard for SANJÍVAKA *is* great. Observe:—

130—He who *is* beloved, *is* still beloved, even whilst committing improprieties. To whom *is not* the body dear, although *it be* infected with endless disorders?

Again:—

131—He who *is* dear, *is still* dear, although doing displeasing things. Who feels disrespect for fire, even when burning down the choicest of edifices?

But, Sir, said DAMANAKA that *is* a fault.

132—That man is courted by Fortune, upon whom, *be he* a son, a minister, or a stranger, the King fixes an extraordinary regard.

Hear, Sir:—

133—The last state of *whatever is* wholesome, although unpalatable, brings ease. Wherever a speaker and a hearer of *truths of that nature* may be found, there good fortunes delight *to dwell*.

And thus after discarding old servants, thou hast preferred this stranger.

This *was* improperly done. For:—

134—*A prince* should not patronize strangers because of the fault of an hereditary servant; for there is nothing which causes greater dissensions in the realm than this.

Mighty strange! cried the Lion: since he has been brought and promoted by me, after giving him a promise of security; how can he then be meditating mischief? Please your Highness, said DAMANAKA:—

135—Even whilst being raised to honour, a bad man invariably reverts to his natural habit; as a dog's tail, after *all* the expedients of sudorifics and unguents, *remains* curled.

Again:—

136—*If* a cur's tail, *which had been* warmed, pressed and swathed with bandages, *be* set free after twelve years, it returns to its natural form.

Again :—

137—How should promotion and honour *conduce* to the conciliation of the wicked? Even after a watering with nectar, poisonous trees bear not wholesome fruits.

Wherefore I say :—

138—He who desireth not the ruin of any one should speak for his good, although unasked. This *is* indeed the duty of the virtuous; the reverse of this *is* a violation of duty.

Thus has it been said :—

139—He *is* kind, who shields from harm. That *is* an action, which *is* pure. She *is* a woman (or a wife), who *is* obliging. He *is* a wise man, who is honoured by the good. That *is* prosperity, which excites not pride. He *is* happy, who is free from insatiability. That *is* a friend, which *is* unfeigned. He *is* a man, who is not tormented by *his* passions.

If, therefore, my lord, *be* injured by the wickedness of SANJÍVAKA, *and* does not desist after being apprized, then *it is* not your servant's fault. For:

140—A voluptuous prince regards neither duty nor interest. He rambles at liberty as his inclination leads him, like an elephant drunk with passion. At length when puffed up with pride, he falls into a labyrinth of distress, he then casts the fault on his servant, and acknowledges not his own indiscretion.

PINGALAKA to himself :—

141—*A king* should not inflict punishment on others upon the private information of another: but after he has made enquiry personally, he should either imprison or dismiss with respect.

Thus it has been said :—

142—*The bestowment of favour, or the infliction of punishment without having duly ascertained merit or demerit, tends to one's own destruction, as when the hand *is* rashly put to the mouth of a serpent.*

He then said aloud: Should SANJÍVAKA then be admonished? No sir, not so on any account, replied DAMANAKA in a flurry: a breach in *our* secret counsel would be the consequence. Thus it is said :—

143—This secret seed of counsel should be so guarded as that it may not be broken ever so little: *if* it be broken, it cannot grow.

Again :—

144—Time drinks up the essence of what ought to be taken *or* to be given, and of a work which ought to be done, but which is not done speedily.

Then, *a thing* commenced, ought of necessity to be completed with the greatest diligence. Again :—

145—Secret counsel *is* like an unsteady warrior : even with all *his* limbs defended, he cannot bear to stand long, for fear of a defeat from the enemy.

If he, seeing his fault, *and* turning from *his* evil way, is to be re-admitted to favour, that *will be* highly improper. For :—

146—He who consents to re-admit to *his* friendship a friend who has once offended, receives death, like a she-mule, an embryo.

At any rate, said the Lion, let it be known what he *is* able to do against us. Sir, said DAMANAKA :

147—As long as the nature of *a man's* connections are unknown, how *can there be* a certain knowledge of *his* strength ? Observe *how* the Sea was confounded by a mere Lapwing.

How *was* that ? demanded the Lion. DAMANAKA related

FABLE X.

ON the sea-shore dwelt a pair of Lapwings. The hen-bird being about to lay, said to *her* lord : Husband, let a place convenient for laying-in be sought out. Is not this, said he, a place fit for laying in ? This place, replied she, is overflowed by the tide. My worthy dame, said he, am I *so* feeble, *that* the eggs lying in my house are to be carried away by the Sea ? My dear, replied the hen-Lapwing with a smile, between thee and the Sea *there is* a great difference. Now :—

148—He who has sagacity enough to *perceive* whether he himself be competent or not to relieve *his* distress, sinks not under a difficulty.

Also :—

149—Undertaking an absurd business ; opposition to one's own folk ; rivalry with one very strong ; *and* confidence in the fair sex, *are* four avenues to death.

Afterwards, at the bidding of *her* mate, she laid in the same spot. The Sea having overheard all this, intent on knowing his strength, carried off her eggs ; whereupon, the female bird, overwhelmed with grief, said to her husband :—O my lord, a sad catastrophe has happened ; my eggs are lost. Fear not, my beloved,

said he: and with this, he convened a meeting of the birds, and repaired to the presence of GARUDA the sovereign of the feathered tribes, to whom he gave an account of the loss of their eggs. When he of mighty wing had heard the case, he gave information to *his* lord, the divine NĀRĀYANA, the cause of the creation, preservation, and destruction of *the universe*; whose sacred mandate he placed upon his coronet, and then went to the Sea. On hearing the command, the Sea gave up the eggs. Wherefore, I say: "As long as the nature of *a man's* connexions are unknown," &c. How, asked the Raja, is he to be known as maliciously disposed? To which DAMANAKA replied: When he comes prepared to gore with the point of his horns, as if apprehensive of *danger*, then *my* lord will know. When he had said this, he set off towards SANJÍVAKA; and having gone thitherwards, as he drew near by slow degrees, he made himself appear like one overwhelmed with amazement. Then said SANJÍVAKA courteously: Worthy DAMANAKA, is it well with thee? How, answered DAMANAKA, *can it be* well with those who are in a state of dependence? For:—

150—The fortunes of those who are dependent upon kings, *are* in the power of others: *their* mind *is* ever ill at ease; and they have no assurance even of their own life.

Again:—

151—Who that has acquired riches, *is* not arrogant? Of what sensualist *are* the troubles ended? On earth, whose mind *is* not tormented by women? or who is beloved of princes? Who enters not into the arms of death? What beggar *ever* attained respectability? or what man, *having* fallen into the snares of the wicked, hath escaped with safety?

But declare, my friend, said SANJÍVAKA, what this *means*. DAMANAKA replied: What can I say? unhappy wretch *that I am*! Observe:—

152—As *when one* sinking in the ocean, and clinging for support to a serpent, neither looses *his* grasp, and cannot hold fast,—so am I now perplexed.

For:—

153—On the one hand, the king's confidence is lost: on the other hand, *my* friend. What can I do? whither can I go? fallen *as I am* into a sea of trouble.

When he had thus spoken, he fetched a deep sigh and sat down. Nevertheless, my friend, said SANJÍVAKA, let that which is passing in thy mind be told at full length. DAMANAKA then said in a whisper: Although the confidential

communication of the King ought not to be told to another, still as your Honour has come and remained here on a promise made by me; therefore, as I hope for happiness hereafter, I must needs inform thee of that which concerns thy welfare. Hear then: The master has turned his mind against thee, and in private has thus declared: I will kill SANJÍVAKA, and regale my household *with his flesh*. On hearing this, SANJÍVAKA was sorely distressed. DAMANAKA continued: Away with melancholy; let an act worthy of the occasion be done. SANJÍVAKA having mused for an instant, replied: So justly indeed it is said,—

154—Women *are* accessible to the worthless. Often doth a king become the patron of the undeserving. Wealth *is* an attendant on the niggard; and the cloud rains on the *barren* mountain and in the sea.

Likewise:—

155—LAKSHMÍ favors the base. SARASWATÍ *is found associated* with the plebeian. A woman pays court to the unworthy. The cloud rains on the mountain.

To himself: Whether this be his (the Jackal's) doing or not, cannot be ascertained from his behaviour. For:—

156—Many a bad man derives lustre from the accomplishments of *his* protector, like the sooty powder *which is* applied to the eye of a lovely woman.

Then reflecting a little, he exclaimed: Alas! what *is this that has* befallen me.

For:—

157—What wonder, if a king, even whilst being served with unremitting pains, be still dissatisfied? But *this* is a kind of person without a parallel, who being *diligently* served, becomes an enemy.

This diligence then, *is* unavailing. For:—

158—He, who for a just cause is angry, certainly becomes pacified on its removal; but how indeed will a man give satisfaction to him whose mind *is* rancorous without a cause?

What offence have I committed against the king? or *do* kings *become* enemies without a reason? It *is* even so, said DAMANAKA. Listen:—

159—Though a service *be rendered* by wise *and* affectionate persons, some people entertain aversion: *and* though an injury *be done* in their presence by others, *the same* will even entertain friendship. How strange then *is* the behaviour of those of versatile minds! The duty of service *is* extremely difficult, *and* unattainable even by Yogís.

Moreover :—

160—A hundred kind acts *are* lost upon the wicked. A hundred wise words *are* lost upon the stupid. A hundred precepts *are* lost upon the obstinate. A hundred sensible hints *are* lost upon the unthinking.

Again :—

161—In the sandal-trees *are* serpents. In the waters *are* lotuses, but alligators also. In *our* enjoyments *are* envious spies. No pleasures *are* unimpeded.

Moreover :—

162—The root *is infested* by serpents; the blossoms by bees; the branches by monkeys; the summits by bears. In short, there is not a part of the sandal-tree which *is* not occupied by the vilest impurities.

This lord *of ours*, said DAMANAKA, is known to me as having honey in his speech, and poison in his heart.

163—With hand outstretched at a distance,—with eyes bedewed,—half the seat relinquished,—intent on a close embrace,—complimentary in kind conversation *and* enquiries,—having poison concealed within,—and made up of honey without,—beyond measure an adept in guile:—what a wonderful art of mimicry *is* this *which is* learned by the wicked !

In like manner :—

164—A barque *was invented* for crossing the dangerous ocean; a lamp for the darkness; a fan for a calm; a hook for checking the fury of an elephant blind with passion:—thus, there is nothing upon earth for which an appliance has not been suggested by the Creator; but I believe the Creator himself *would be* baffled in his efforts to check the course of the thoughts of the wicked.

Alas ! alas ! said SANJÍVAKA to himself, that I, a feeder on vegetables, *am* to be killed by the Lion ! For :—

165—Between two of equal fortune, *or* between two of equal strength, a dispute may be imagined; but not between two, the one high, the other low.

Having again reflected, he said: By whom has this Raja been turned against me? Fear must ever be entertained of a king resolved on a breach of friendship. For :—

166—If ever the mind of a king *which is* like a bracelet of crystal be injured by *his* minister, who *is* able to restore it?

Again :—

167—A thunderbolt and the wrath of a king *are* indeed both very terrible ; *but* the one falls *only* on one spot ; *whilst* the other falls all around.

Let death, therefore, be sought in battle. To obey his mandate *would* now be absurd. For :—

168—Either *by* dying he obtains heaven, or having slain *his* foe, felicity *on earth* ; both these blessings, difficult of acquisition, *are the rights* of heroes.

This too *is* the time for battle.

169—When out of battle, death *is* inevitable, *and* in battle *there is* a chance of life ; that the wise call the time for battle.

For :—

170—When out of battle he cannot see any thing advantageous to himself, then a sensible man dies fighting with the enemy.

171—By victory he acquires fortune ; by death a heavenly consort. Bodies *are* extinct in an instant ; what hesitation *should there be* about dying in battle?

Having considered this, SANJIVAKA said : O my friend ! how *is* he to be known as intending to kill me. When, said DAMANAKA, he stares at thee, with ears erect, tail cocked, paw raised, and mouth open, then must thou likewise display thy prowess. For :—

172—To whom is not the *man who is* destitute of spirit, although strong, an object of contempt? Observe *how* fearlessly the foot is set by people on a heap of ashes.

But all this must be conducted with the utmost secrecy ; otherwise, neither thou nor I * * * * When DAMANAKA had said this, he went to KARATAKA, who asked *him* what had been accomplished. A mutual breach between the two has occurred, replied DAMANAKA. What doubt of that? said KARATAKA.

For :—

173—Who *is* a friend of the wicked? who *would not* be angry, *if* importuned over-much? who, by riches *is not* rendered arrogant? who *is not* an adept in villainy?

174—An illustrious character is corrupted by knaves for their own aggrandizement. Doth not intimacy with the wicked act as destructively as fire?

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Then DAMANAKA going to the Lion, said to him: Please your Majesty, the traitor is coming; stand therefore on your guard: and so saying, he made him assume the attitude described above. SANJÍVAKA then drew near; and seeing the Lion thus altered in his appearance, displayed a corresponding show of defiance. Thereupon, in the terrible conflict that ensued between the two, SANJÍVAKA was killed by the Lion. PINGALAKA having slain his servant SANJÍVAKA, sat down to rest in sorrow, and said: What an atrocious deed has been committed by me! For:—

175—The kingdom is enjoyed by others, whilst he himself *is* a vessel of iniquity. By outraging justice, a king *is* like a lion after the slaughter of an elephant, *incurring the guilt, whilst others appropriate the pearls contained in his head.*

Moreover:—

176—In *respect of* the loss of a portion of territory, or of a virtuous and wise minister; the loss of a minister *is* the death of princes. Territory, but not ministers, although lost, may easily be regained.

My lord, said DAMANAKA, what new philosophy *is* this, that remorse is felt for killing an enemy? For thus it has been said:—

177—If either a father or a brother, if either a son or a friend *be* conspirators against *his* life; they must be put to death by a prince who wishes for power.

Moreover:—

178—*A king* who understands the principles of duty, interest, and pleasure, should not be over-merciful; for one over-lenient *is* not able to keep *his* property although within his grasp.

Still further:—

179—Forgiveness of a foe as well as of a friend, *is* doubtless the ornament of religious men: *when extended* to offending beings, in a monarch *it is* a fault.

Besides:—

180—For him, who through the lust of power *or* through pride, is aspiring to *his* master's station, forfeiture of life *is* the only expiation: there *is* no other.

Further:—

181—*A king* over-merciful; a Brahman who eats all things *alike*; a disobedient wife; an ill-natured companion; an unruly servant;

a negligent officer; and one who acknowledges not a benefit received ;—these ought to be avoided.

182—The policy of princes, like a harlot, assumes various forms: true and false; harsh and courteous; cruel and merciful; niggardly and generous; always spending, and *still intent* on ample hoards of jewels and money.

Being tranquillized by DAMANAKA with this artful language, PINGALAKA recovered his natural temper, and sat on his throne; and DAMANAKA, overjoyed in heart, said to the Raja: Be thou evermore victorious, O great monarch! and may the felicity of all worlds attend thee! saying which he continued at his ease.

You have heard, said VISHNU SARMAN, the Separation of Friends. And we *are* gratified, said the princes. Let this other also be added, said VISHNU SARMAN :—

183—May a breach between friends exist only in the dwelling of your enemies! Day by day, may the traitor, dragged by Time, approach perdition! May mankind ever be the abode of all happiness and prosperity! And may *every* boy at all times find recreation here in the delightful garden of fable!

W A R.

Again, at the time for commencing conversation, the princes said: Worthy Sir! we are the sons of a Raja; therefore we have an eager desire to hear of War. VISHNU ŠARMAN replied: I discourse upon that which is agreeable to you. Let War be listened to, of which this is the first couplet:—

1—In a contest of Peacocks with Geese, in *which* equal valour *was displayed on both sides*; the Geese having been induced to confide, were betrayed by the Crows, who had lived in the mansion of the enemy.

How *was* that? said the princes. VISHNU ŠARMAN related

FABLE I.

THERE is in the isle of Karpúra, a lake called Padma-keli. In it resided a Flamingo, named HIRANYA-GARBHA. The same had been inaugurated sovereign over the feathered tribes by all the aquatic birds assembled together. For:—

2—If there were no king, a competent leader, then would the people be tossed about here like a ship at sea without a steersman.

Again:—

3—The king protects the people, *and* they aggrandize the king. Protection *is* better than aggrandizement; for want of which, what is, is not (*i.e.* there is no security).

One day when the Flamingo, encircled by the attendants of his court, was sitting at his ease on a bed of lotuses well spread out; a Crane named DÍRGHA-MUKHA (Long-bill) having arrived from some *distant* country, made his obeisance and sat down. DÍRGHA-MUKHA! exclaimed the Raja, thou art come from abroad: tell the news. Please your Majesty, said he, there is great news; and anxious to tell it, I am come with speed. Let it be heard. In Jambu-dwípa, there is a mountain called Vindhya, whereon dwells a Peacock named CHITRA-VARNA (Spotted-colour), king of the birds. As I was seeking food in the midst of a burnt wood, I *was* discovered by his attendants, and questioned: who *art* thou? *and* whence comest thou? I replied: I *am* an attendant of HIRANYA-GARBHA, king of the isle of Karpúra; *and* through curiosity am come to see foreign lands. The birds hearing that, said: Of the two, which country, or *which* king then *is* the better? Oh! what a question? replied I: there *is* a

great difference; for the isle of Karpúra is a province of paradise, and the king a second lord of paradise. How can it be described? What do ye here, fallen on such a barren spot? Come away, and travel to my country. Having heard these words, the birds became displeased. As it is said:—

4.—A draught of milk *is* only an increasing of serpents' venom: thus, good advice to fools, *tends* to provocation, not to pacification.

Again:—

5.—A sensible man may properly be admonished, but a blockhead never.

Certain Birds having given advice to *some* ignorant Monkeys, went away dislodged from their habitations.

How *happened* that? said the king. DÍRGHA-MUKHA related

FABLE II.

IN a valley on the bank of the Narmadá (Nerbudda) there is a large Sálmalí tree, where in the hollow of nests constructed *by them*, *certain* Birds dwelt comfortably even during the rains. Now after the sky had become overcast with masses of clouds, resembling sheets of indigo, a heavy shower fell in torrents. The Birds seeing *some* Monkeys standing at the foot of the tree, pinched with cold and shivering, called out: Hallo! Monkeys, hearken:

6.—Nests have been built by us with straws brought merely in our beaks: why do you, *who are* furnished with hands, feet, and the like, sit down in despair?

The Monkeys were displeased at hearing that, and said amongst themselves, Oh! oh! the Birds sitting in the hollow of *their* sheltered nests, are reviling us. So let them, until *there be* an abatement of the shower. Afterwards, as soon as the rain abated, the nests were all broken, and the eggs of the Birds thrown down by the Monkeys, *they* having climbed the tree. Wherefore I say: "A sensible man may properly be admonished," &c. Well, said the Raja, what did the birds say then? DÍRGHA-MUKHA resumed: The birds then said in a rage: By whom was that Flamingo made king? Then said I, waxing wroth: By whom was this Peacock of thine made king? On hearing that, the birds were ready to kill me; whereupon I displayed *my* utmost prowess. For:—

7.—At any other time, patience *would be* the ornament of a man, as modesty *is* of a woman: but valour at an insult *is as needful for a man*, as immodesty in the nuptial bed *befits a woman*.

The Raja smiling, said:—

8.—He, who having well compared the strength and weakness of

himself and of others, perceives not the difference, is overthrown by *his* enemies.

Again :—

9—The stupid Ass, dressed up in the skin of a tiger, and for a long time feeding constantly on the corn in a field, was *at last* killed through the fault of *his* voice.

How *was* that? asked the Crane. The Raja related

FABLE III.

IN Hastinápura, there was a washerman, named VILÁSA, whose Ass, from carrying excessive burdens, had become weak *and* ready to die. He was therefore turned loose into a field of corn near a forest by the washerman, *he* having *first* covered *him* with a tiger's skin. The owners of the field, seeing *him* from a distance, fled away in haste, under the notion *that he was* a tiger. After a while, a certain *man* who watched the field, having wrapt himself up in a covering made of a gray blanket, *and* equipped with a bow and arrows, stood in a stooping posture in a retired spot. The Ass, whose vigour was now recruited, spying him at a distance, and supposing him to be a female of his own species, trotted up to him making a *braying* noise; but was killed for his gamesomeness by the keeper of the corn, on his discovering him to be but an Ass. Wherefore I say: “For a long time feeding daily,” &c. Afterwards, continued DÍROHA-MUKHA, the birds cried out, O rascally, vile Crane! *whilst* feeding on our soil, thou revilest our sovereign: that is no longer to be endured. With these words, they all having struck me with *their* beaks, added with anger: See, thou blockhead! that Gander thy king *being* altogether without spirit, has no right to rule; because *one who is* exceedingly gentle, *is* unable to keep *his* money in *his* hand: how *then* can he govern the earth? or rather, what realm can he have? But thou *art* a frog in a well; therefore thou recommendest his protection. Hear:—

10—A great tree which yields fruit and shade, is to be honoured: if perchance, there be no fruit, why is the shade prevented?

Again :—

11—Court should not be paid to the base, *but* a resort for protection should be made to the great. Even water in the hand of a tavern-keeper, is called spirituous liquor.

12—Through the favour of the lion, a she-goat grazes without danger in the wood. VIBHÍSHANA having met with RÁMA, obtained the sovereignty of Lanká.

Moreover :—

13—By the effect of the supporter on the object to be supported, even a great *man*, and largely endued with good qualities, *relying on* a worthless *patron* is reduced to insignificance, like the *image of a royal elephant in a convex mirror*.

Especially :—

14—Even in a fiction there may be success against a very powerful king: *for* by a fiction *relating* to the Moon, *certain* Rabbits dwelt securely.

How *was* that? said I. The birds related

FABLE IV.

ONCE upon a time, for want of rain in due season, a herd of elephants distressed with thirst, addressed *their* chief: Master, we have no means of living. The small animals have bathing-room; but we, for want of bathing, *are* blinded as it were: where can we go? or what can we do? Upon which, the elephant-king, having gone a little distance, showed *them* a pool of clear water. Soon after, however, the Rabbits that lived on its border were crushed by the trampling of the troop of elephants; whereupon one of them, whose name was *ŚILIMUKHA*, thought within himself: "This troop of elephants, oppressed with thirst, will be coming here every day; hence our whole tribe *will be* exterminated." But an old buck, named *VIJAYA*, *guessing the cause of his melancholy*, said: be not uneasy; I will provide a remedy. With this promise, he set off; and, as he went along, he began to consider within himself: How am I to approach and address a herd of elephants? For:—

15—Even *by* touching, an elephant kills; a serpent *by* smelling; a king *by* protecting; and a treacherous man *by* smiling.

Having therefore ascended the summit of the hill, I *will* accost the lord of the herd. This being done accordingly, the chief of the herd said: who *art thou?* and whence *art thou* come? He replied: I *am* an ambassador despatched by his Honour *CHANDRA* (the moon.) Let *your* business be stated, said the lord of the herd. *VIJAYA* said:—

16—Even after the weapons of war have been uplifted, an ambassador speaks not otherwise *than his message*; in virtue of *his* sacred character, he *is* always a speaker of the plain truth.

By his command I therefore speak. Attend: Whereas these Rabbits, keepers of the pool of *CHANDRA*, have by thee been driven away: that has

not been properly done; and since those Rabbits *are* my guards, hence my title *is* SĀŚĀNKA (marked with a rabbit.) When the *pretended* ambassador had spoken thus, the lord of the herd said with fear: "Please your worship, this was done through ignorance; I will not go again." "Then," said the ambassador, "having made *your* obeisance, and pacified the divinity CHANDRA, *who is* shaking with rage here in the pool, go about your business." Whereupon, having having led *him* at night, and shewn *him* the reflected disk of the moon quivering in the water, he commanded the lord of the herd to make prostration:—"Please your divinity! the offence was committed by him through ignorance; therefore, be moved to forgiveness." After these words the lord of the herd was sent away by the Rabbit. Wherefore, I say: "Even in a fiction success may be," &c. After that, I said: He, our sovereign, *is* also great in dignity, *and* very powerful: the dominion even of the three worlds is deserved by him; how much more a kingdom! Whereupon, I was conducted in the next place to the presence of King CHITRA-VARNA by those birds, speaking thus: "Vile wretch! dost thou walk over our land?" Then having exhibited me before the king, after due salutation, they said: Please your Majesty, let attention be paid: This wicked Crane, whilst going in our land, treats with contempt your royal feet. Who *is* he? said the Raja: *and* from whence comes he? They answered: He *is* a servant of the Flamingo HIRANYA-GARBHA, *and* come from the isle of Karpúra. I was then asked by the prime minister, a Vulture: "Who *is* chief minister there?" I replied: A Chakraváka (the Brahmany goose) by name SARVAGYA (all-knowing) *who is* thoroughly versed in every science. He *is* a fit person, said the Vulture, since he *is* your countryman. For:—

17, 18—A king should by all means appoint for his minister, a native of his own realm, faultless in the observance of his caste, of approved loyalty, familiar with every science, not addicted to idle pleasures, free from loose habits, one who has read the body of laws, renowned, of an ancient family, clever, and an able financier.

Then a Parrot said: Sir, the isle of Karpúra and the rest *are* insignificant islands, lying within Jambu-dwípa. The authority of your Majesty's feet *extends* there likewise. Very true, replied the King. For:—

19—A king, a madman, a child, a silly woman, and a purse-proud *man*, desire even what *is* unattainable; how much more what *is* attainable!

Then, said I: If indeed by mere talk, the authority of your Majesty's feet is established there, then has my master HIRANYA-GARBHA a territorial right even over Jambu-dwípa. How *is* that to be proved? demanded the Parrot. By war,

said I. Return then to your master, said the King, smiling, and make preparation. Let your own ambassador also be sent, said I. Who will go on an embassy? said the King: for an ambassador such as this should be appointed:

20—An ambassador should be loyal, talented, pure, dexterous, bold, free from vice, patient, a Brahman, knowing the thoughts of others, *and* possessing shrewdness (plausibility, or speciousness).

There are many such, said the Vulture; but still a Brahman should be appointed.

For:—

21—Purity (affability or graciousness), not exalted birth, promotes the prosperity of a prince. The blackness of the venom *which had stained his* neck, quits not ISWARA.

Then let the Parrot go, said the King: Parrot, go along with him, and declare our pleasure. As your Majesty commands, replied the Parrot; but this Crane *is* a bad character; *and* with a bad character I travel not. For so it has been said:—

22—A villain renders *every body* wicked, *and* assuredly prospers amongst the good. The ten-headed one (RÁVANA) could carry off SÍTÁ: the ocean may have bonds.

Further:—

23—One ought not to stand, one ought not to go, any where with a wicked person. Through associating with a Crow, a Gander was killed *whilst* standing, and a Quail *whilst* going.

How *was* that? said the King. The Parrot related

FABLE V.

ON the road to Ougein, by an unshady way-side, stands a large Pippal-tree, where a Gander and a Crow lived together. Once upon a time, in the hot season, a certain weary traveller, having laid *his* bow and arrows there under the tree, dropt asleep. After a very little while, the shade of the tree passed away from off his face. Then seeing his face scorched by the glare of the sun, through pity, the charitable, harmless Gander perched on the Pippal-tree, by spreading forth *his* wings again cast a shade on his face. Presently the weary traveller, overcome by walking along the road, opened *his* mouth whilst enjoying a sound sleep; when the Crow, through the malevolence of his disposition, impatient of another's happiness, dropped *his* excrement into his mouth, and flew away. Afterwards, as soon as he awoke, he looked up; and the Gander being seen, was shot dead by him with an arrow. Therefore I say: “One ought not to stand,” &c. Wherefore:—

24—Shun the society of the wicked. Cultivate the society of the good.

Practice virtue day and night. Remember always *your* transient state.

Sir, I narrate also the story of the Quail. This one story *was* of staying; as the second *is* of going *with one of bad character*.

A Crow lodged on the branch of a tree, and a Quail lived on the ground beneath. One day, all the fowls went to the sea-shore in solemn procession *in honour* of his worship GARUDA. To that place went a Quail along with a Crow. Then from out of a pot resting on the head of a herdsman going along, some curds were ever and anon eaten by the Crow. At length, when he had set the pot of curds on the ground, he looked upwards and saw the Crow and the Quail; the former of whom being scared by him, flew away; but the Quail *being* slow of motion, was overtaken by him *and* killed. Wherefore I say, “One ought not to go,” &c. Then said I: Brother Parrot, why speakest thou so? In my estimation thou *art* even as the feet of his Majesty. That may be, replied the Parrot; but

25—Even kind *words* accompanied with smiles, being spoken by those of bad character, excite my alarm, like flowers out of season.

And *thy* villainy *is* made evident by the style of thy conversation: for, in *case* of a war between those two monarchs, thy talk *will have been* the primary cause.

Observe:—

26—Though the offence be committed in his presence, a blockhead is soothed by conciliatory language. A Wheelwright placed his own Wife with her Paramour on his head.

How *was* that? said the King. The Parrot related

FABLE VII.

IN SRINAGARA lived a Wheelwright named MANDA-MATI (Dull-wit). He knew his wife *to be* unfaithful; but with his own eyes he had not seen her together with *her* gallant. So says the Wheelwright, “I shall go to another town,” and off he started: but after going a little distance, he returned to his house privately, and secreted himself under the bed. Fully persuaded that her husband had gone to another town, the Paramour was invited in the evening by the Wife; and with him afterwards she began to sport on the bed without restraint. Soon, however, the Wheelwright under the bed was discovered by that adulteress. On recognizing her husband from some sensible contact of *her* person with him under the bed, she became disconcerted; whereupon the gallant exclaimed: How is it you do not amuse yourself much with me to-day? you appear as if surprised. To this she replied: He who *is* the lord of my life went to-day to another town. Without

him, this town, though ever so full of people, appears to me like a desert. My heart breaks at the thought of what may happen to him there in a strange place; of what he has had to eat, or of how he will be lodged. Is thy quarrelsome husband, said the gallant, such an object of affection then as all this? Unfeeling wretch! cried the adulteress, what is it thou sayest? Listen:—

27—A vessel of virtue *is* that woman, who, *although* addressed with contumely, or viewed with an angry eye, maintains a placid countenance *in the presence of her husband*.

Moreover:—

28—Regions of exalted bliss *are the heritage* of those women *to whom the husband is dear*, be he a citizen or a forester, a sinner or a saint.

Again:—

29—For a husband *is* a woman's chief ornament, without *other* ornaments. Deprived of him, she shineth not, *although* adorned.

And thou, a *mere* gallant, art sometimes made use of, like a flower *or* betel for a whim: but he, my master, *is* able to sell me to the gods *or* to give *me* to the Brahmans. What *need* of much *talk*? In him living, I live; and at his death I will die; such *is* my fixed determination. For:—

30—The hairs which *are* on a man, *are* three crores and half a crore (thirty-five millions); for so long a time shall *she* who accompanies *her* husband, dwell in heaven.

Again:—

31—As a snake-catcher by force draws up a serpent from *his* hole; in like manner taking *her* husband, shall she be happy with him.

Moreover:—

32—The fond *wife* who, embracing *her* inanimate husband, resigns her own body on the pile; she, taking *her* husband, though he have committed a hundred thousand sins, a hundred times told, shall possess the mansion of the gods.

For:—

33—Him, to whom *her* father, or *her* brother with the father's consent may give her, she should dutifully obey *whilst* living, and *when* dead she should not slight.

• The Wheelwright hearing all this, thought within himself, “I *am* lucky to possess a wife so affectionate and kindly-speaking as this;”—then raising on *his* head the bedstead with *his* Wife and the Man upon it, that simple-minded *fellow* danced *for joy*. Wherefore, I say, “Though the offence be committed in his

presence," &c. I was then dismissed by the king, after paying me the usual compliments. The Parrot likewise is now coming behind me. Knowing all this, let that which is requisite, be attended to.

Please your Majesty, said the Chakraváka with a smile, the Crane having gone to a foreign country, has performed the king's business to the utmost of his power: but such is ever the nature of fools. But:—

34—*It is* the opinion of a wise man, that one should give a hundred rather than quarrel; *but* contention without cause *is* the mark of a fool.

The King said: Enough of this reviling of what is past; let the matter in hand be attended to. Sir, said the Chakraváka, I *will* speak in private. For:—

35—Sagacious persons can interpret the inward thoughts by the colour, by the external appearances, by sounds, *or* by a change in the eye or mouth: one should therefore consult in private.

The Raja and the minister then remained there, *and* the others withdrew. Please your Majesty, said the Chakraváka, I suspect that this has been brought about by the Crane through the direction of some officer of our government. For:—

36—A sick man *is* the best *subject* for the physicians; a dissolute fellow for the officers of government: a fool *is* the support of the learned; and one who can keep a secret *is* the man for a king.

Be it so, said the King: the cause can be inquired into afterwards; but say what ought to be done now. Sir, said the Chakraváka, let a spy go thither; then we *shall* know what is going on in that *country*, *with* its strength and weakness.

For indeed:—

37—A spy should be for the inspection of what is proper or improper to be done in his own or foreign countries. He *is* the king's eye: whoever has not one, *is* blind.

And let him depart, taking *with him* a second, a confidential assistant: and when, in a very private manner, he has collected accurate information touching the secret counsel and business of that country, having told it to *his* second, let him despatch him with it, he himself remaining there. Thus it has been said:—

38—*A king* should maintain a correspondence with his emissaries, wearing the badge of ascetics, under the pretext of acquiring learning at places of holy visitation, colleges, and temples.

A secret emissary *is one* who can travel by water *or* by land; therefore let this same Crane be appointed: and let such another as himself go in the capacity of second. Let the people of his household remain at the king's gate. But, please your Majesty, this also must be managed very secretly. For:—

39—Secret counsel between six ears is divulged and so picked up by common report: consultation should therefore be made by a king, with himself *and* a second.

Moreover:—

40—*It is* the opinion of skilful moralists, that the evils which befall a prince through a breach of counsel, cannot be repaired.

After musing a little, the King exclaimed: I have found such an emissary as that. Please your Majesty, said the minister, even on the field of battle, victory *is* obtained. At this instant, a chamberlain having entered, made his obeisance and said: Sir, a Parrot come from Jambu-dwípa stands at the gate. The King looked at the Chakraváka, who said: Let him retire to an apartment made ready for his reception; afterwards he shall be presented. As your Highness commands, said the porter: after which he withdrew, taking the Parrot with him. So, said the King, war is now settled. Yet, please your Majesty, said the Chakraváka, war must not be entered upon in a hurry.

41—Is he a *prudent* minister, or counsellor, who at the very beginning, without due consideration, recommends to *his* sovereign, preparation for war, *or* abdication of his country?

Moreover:—

42—He should strive to overcome *his* enemies, *but* never by war: because between two combatants, victory is seen *to be* doubtful.

Moreover:—

43—By gentle means, by gifts, by sowing divisions; by all combined or separately, he should strive to subdue *his* enemies: *but* never by battle.

For:—

44—Every man who has never engaged in battle *is* indeed a hero: and who that has not yet witnessed the strength of the enemy will not be arrogant?

Moreover:—

45—A large stone is not raised with such facility by animal strength as by *machinery of* timber. Small means, *and* grand results: such *is* the great benefit of counsel.

But, seeing war *is* imminent, let it be prosecuted vigorously. For:—

46—As husbandry will be fruitful from labour bestowed at the proper season; so this political measure, O King! produces fruit after a long time, *although* not immediately.

Y

Moreover :—

47—Fear *whilst the enemy is* at a distance, *and* heroism when *he is* near, *is* the quality of a great *man*. In misfortune in the world, a great *man* summons up *his* fortitude.

Again :—

48—Undue warmth *is* certainly the chief obstacle of all successes. Doth not water, although ever so cold, penetrate the surface of the earth?

And especially, please your Majesty, that Raja CHITRA-VARNA *is* very strong.

For :—

49—There is no ordinance that *says*, one ought to fight with a strong *foe*. A combat with an elephant *is* not like a foot-encounter, *or kicking of men*.

Moreover :—

50—He *is* a fool, who engages with an opponent before he has found a *suitable* opportunity. A contest with the strong *is* like an attempt to soar with the wing of an insect.

Yet more :—

51—A prudent *soldier* having betaken himself to *his* tortoise-like shelter, should sustain the shock of arms: but when he has found his opportunity, he should rise up like an infuriated serpent.

Listen, O King!

52—One skilled in expedients can be equally powerful against a great as against an insignificant *foe*: as the current of a river *is able* to uproot trees as well as grass.

Then let the ambassador, this Parrot, be amused and detained here until the fortress is put in order. For :—

53—One Bowman stationed on a rampart can fight a hundred; *and* a hundred, ten thousand: therefore a fortress is recommended.

Further :—

54—By what enemy *is* an unfortified country not liable to subjugation? A prince without a fortress *is* helpless like a man fallen out of a ship.

55—He should build a fortress with a great ditch, connected by lofty walls, having engines, water, *and* a rock, *and* protected by a river, a barren plain and a forest.

56—The seven valuable properties of a castle *are* these: spaciousness, great difficulty of access, a store of liquor, grain and fuel, *with* ingress and egress.

Who, said the King, should be employed in the preparation of the fortress? The Chakraváka replied:

57—Whoever is skilled in the business, him should *your Majesty* there employ. Whoever is inexperienced in business, though he may know the sciences, is at a loss in practical matters.

Then let the Sárasa (Indian crane) be called. This being done accordingly, the King, looking at the Sárasa *now* arrived, said: O Sárasa, do thou quickly set the fortress in order. The Sárasa bowing, replied: As to the fortress, please your Majesty, it has for a long time been provided, *namely*, a large pool: but let a store of provisions be made in the island in the middle of it. For:—

58—A store of grain, O king! is better than every *other* store: for a jewel cast into the mouth could not sustain life.

Moreover:—

59—Of all flavours, salt is called the best flavour; he should lay in that: for without it, sauce is as unsavoury as cowdung.

Go speedily, said the King, and let all be made ready. The door-keeper then re-entering, said: Please your Majesty, the King of the Crows, MEGHA-VARNA (Cloud-colour) by name, arrived from Singhala-dwípa (Ceylon), waits at the door. Accompanied by *his* attendants he does homage, and desires to see the feet of your Majesty. The Crow, said the King, is a wise *bird*, and has seen much: therefore he ought to be *graciously* received. True, O King! said the Chakraváka; but the Crow is a land-bird, of a different party to us, and therefore ranged on the side of our opponents: how is he to be received? It is said:—

60—The blockhead, who after deserting his own side, attaches himself to the opposite party, is killed by the strangers, like the blue Jackal.

How *happened* that? said the King. The minister related

FABLE VIII.

A CERTAIN Jackal, as he roamed for his pleasure on the outskirts of a town, fell into an indigo-vat; and *being* unable afterwards to rise, in the morning he lay still, making himself appear as if dead. Then the owner of the indigo-vat having lifted him out, and carried *him* to a distance, left *him*. He afterwards ran off to the wood; and perceiving himself to be of a blue colour, he *thus* reflected: I am now of the finest colour; may I not then effect my own exaltation? saying which, he summoned the jackals, and said to them: With an extract of every medicinal plant have I been anointed to the sovereignty of the forest by the adorable divinity of the wood, with her own hand. Behold my colour! Beginning therefore from

to-day, *all* business must be transacted in this forest by my order. The jackals seeing him of *such* a distinguished colour, said, as they reverentially prostrated themselves, "As your Majesty commands." By this means his sovereignty was established over all the inhabitants of the forest; and his power was extended still further by him while surrounded by his own kindred. But afterwards, when he had procured attendants of a higher grade, *such as* lions, tigers, and the like, he looked down upon the jackals, and having treated *them* with disrespect, his own relations were removed to a distance *as he was* ashamed of them. Then, perceiving the jackals *to be* afflicted, an old jackal made a promise: Be not grieved, although we who knew him thoroughly are treated with contempt by this imprudent *kinsman*. I must so contrive it that he perish. Since the Tigers and the rest, *who are* here, are deceived solely by *his* colour, *and* not knowing *him to be* a jackal, fancy him a king: therefore do something so that he may be detected. Let it then be done according as I say. In the evening, you will all at once set up a great yell near him; then, when he hears that noise, he will naturally make a cry also. For:—

61—The natural disposition of any one, whatever it may be, *is* hard to be overcome by him. If a dog were made king, would he not gnaw *his* shoe-strap?

The tiger then, discovering *him* by *his* voice, will kill *him*. This being executed, the *predicted result* came to pass. Thus it has been said:—

62—*Our* natural enemy knows every weak point, *our* heart and courage: and having gotten within, consumes *us*, as fire *does* a dry tree.

Wherefore, I say: "By deserting his own party," &c. Although *it be* so, said the King, still *as* he is come from a distance, let him be seen at least: about admitting him it may be proper *afterwards* to deliberate. Please your Highness, said the Chakraváka, the spy *has been* despatched, and the fortress *is* put in order; when, therefore, *your Majesty* has seen *him*, let the Parrot be permitted to depart. But:—

63—CHÁNAKYA slew NANDA by employing a subtle messenger: therefore, *being* encircled by *his* warriors, let *a king* receive an ambassador separated by a wide space.

Then, when *the King* had called a court, the Parrot was introduced, *and* the Crow also. The Parrot raising his head a little, *and* seating himself on a stool presented *to him*, said: O HIRANYA-GARBHA! the glorious CHITRA-VARNA, king of kings, commandeth; If thou hast any use for life or fortune, then come speedily, and pay homage at our feet: if not, think of retiring to another place. The King on hearing this, exclaimed with anger: Ha! is there not found any one of us in the assembly who can silence him? Then MEGHA-VARNA rising up, cried out: Give

the word, O King ! and I *will* put this base Parrot to death. Not so, worthy Sir, said the Minister. Listen a little :—

64—That *is* not a council where there are no elders : those *are* not elders who declare not the law. That *is* not law where truth is not : that *is* not truth which fear influenceth.

For this truly *is* law :—

65—An ambassador, although a barbarian, ought not to be put to death, because a king speaks by the mouth of an ambassador. Even when the weapons of war are lifted up, an ambassador speaks not otherwise *than his message*.

Moreover :—

66—Who believes his own inferiority, *or* the superiority of others, by the mere assertions of an ambassador? for an ambassador, in virtue of his sacred character, always speaks out every thing *he has to say*.

The King and the Crow then recovered *their* natural temper. The Parrot also, rising up, withdrew ; and being dismissed by the Chakraváka, after bringing *him* back, explaining *to him*, *and* giving *him* ornaments of gold and the like, he went to his own country. Then having gone to the Vindhya-mountain, he paid his respects to his own sovereign, CHITRA-VARNA. The King on seeing him, said :—Parrot, what news? What *is* that country like? Please your Majesty, replied the Parrot, the news *is* briefly this: let active preparation for war be made immediately; for that country, the isle of Karpúra, *is* a province of paradise: how can *it* be described? The King, convening all *his* chiefs, sat down to hold a council, and said : O Sir ! say now what is to be done; for war indeed must absolutely be made. As it is said :—

67—Discontented priests *and* contented princes *are* always ruined. A modest harlot and an immodest woman of family *are alike* undone.

The minister, a Vulture named DÚRA-DARŚIN (Far-seeing), *then* spoke : O King ! a war with adverse destiny *is* not the rule. Because :—

68—When friends, ministers and allies, shall be firm in their attachment, and *those* of the enemies the reverse, then ought war to be made.

Moreover :—

69—Territory, an ally, and treasure *are* the triple fruit of war. Whenever this shall be certain, war should then be made.

The King said : In the meanwhile let the minister review my forces; and so let their efficiency be ascertained. In the next place, let the astrologer be summoned, that he may appoint an auspicious moment for the expedition. The minister said : O King ! marching rashly *is* nevertheless improper. For :—

70—Those fools who rashly engage without ascertaining the strength of the enemy, most assuredly receive an embrace by the edge of the sword.

Minister, said the King, do not on every occasion repress my energy; but instruct *me* how one determined on conquest must invade an enemy's country. Please your Majesty, said the Vulture, I *will* declare it; but only *when* followed, does it yield fruit. Thus it has been said:—

71—Of what use to a prince *is* advice according to the authority of books if it be not followed? Nowhere can there be the cure of a disease from a *mere* knowledge of *the proper* medicine (*i. e.* it must be taken).

As the mandate of a king must not be disobeyed, I declare what I have heard: Hear, O King!

72—At a river, a mountain, or a difficult pass, wherever *there is* danger, O King! there should the commander-in-chief go with the forces drawn up in array.

73—In the van should the inspector of the troops march, accompanied by the bravest men: in the centre, the women, the prince, the treasure, and whatever force *is* weak.

74—On both flanks, the horse; on the flanks of the horse, the chariots; on the flanks of the chariots, the elephants; and *on the flanks* of the elephants, the foot-soldiers.

75—76—In the rear the General should march, encouraging now and then the dispirited. The King, attended by counsellors, *and* valiant heroes, and taking a *large* force, should go over uneven, swampy *and* hilly *ground* with elephants; on level *ground* with horses; water, with boats; and everywhere with the foot-soldiers.

77—The marching of elephants is pronounced best on the approach of the rains; of cavalry at any season other than that; of infantry at all seasons.

78—Among hills, whose paths are difficult to march in, the safety of the king must be attended to: the sleeping of *the king* although guarded by his warriors *should be short and light* like the sleep of a Yogi.

79—He should destroy, he should harass the enemy by breaking down the edges of precipitous places; and on entering the territory of the enemy, he should set the pioneers in front.

80—Wherever the Raja *is*, there *should* the treasure *be*: without a treasure *there is* no reigning. He should distribute thereof to *his* warriors; for who will not fight for a *liberal* donor?

For :—

81—Man *is* not the slave of man, but of wealth, O King ! Consequence or insignificance *is* contingent on wealth or on the want of it.

82—They should fight without breaking *their ranks*, and should defend one another: and whatever part of the army *is* weak, *the King* should place in the centre of the forces.

83—The sovereign prince should employ the foot-soldiers in the van of the army: and whilst he may continue blockading the foe, he should distress his country.

84—On level ground he should engage with chariots and horses; on watery *ground* with boats and elephants; on ground covered with trees and underwood, with bows, swords, shields and *other* weapons.

85—He should always render useless his forage, provisions, water, and fuel: and he should also break down the tanks, ramparts and trenches.

86—Amongst the troops of a king the elephant *is* chief. There *is* none other like him. By his own limbs alone, an elephant *is* regarded as fighting with eight weapons.

87—The horse *is* the strength of armies, *being* considered a moving bulwark: a king, therefore, *who is* superior in cavalry, *is* victorious in a land-fight.

Thus it has been said :—

88—Those who are fighting mounted on horses, whose enemies although at a distance, are in their hands, *are* hard to be conquered, even by the gods.

89—The first operation *in war* *is* the preservation of the whole army. The clearing of the roads in different directions they call the business of the infantry.

90—They consider the most excellent force *that which is* naturally brave, skilled in arms, well-affected, inured to fatigue, *and* consisting chiefly of renowned Kshatriyas.

91—In *this* world men fight not so well for many things given, as for the honour conferred by the chief, O King !

92—A small army select, *is* better than a numerous host of shaven heads: for the flight of the bad ones would infallibly cause the rout of the good.

93—Want of kindness; not being present; taking the shares that ought to be given; procrastination; non-retaliation; *are* a cause of disaffection there.

94—One ambitious of victory should march forth against the enemies without distressing *his own* force. An army distressed by long marches *is* easily to be defeated by the enemies.

95—There is no counsellor a more efficient destroyer of the enemies than the heir apparent; with great pains, therefore, he should excite the heir apparent of that enemy.

96—Having formed an alliance with the young prince, or with the chief minister, the inward wrath of that *otherwise* resolute adversary ought to be stirred up.

97—And likewise having routed an enemy in battle, he should destroy *him* either by capturing *his* cattle *or* by imprisoning *his* chief dependants.

98—A king should populate his own realm after spoiling the country of the enemy: or that *enemy's country* being colonized with liberality and respect, will yield a revenue.

Ah! said the Raja: what need of so much talk?

99—Having admitted that policy is neither more nor less than one's own prosperity, *and* the enemy's decline, the doctrine of V'ACHASPATI (*i.e.* polity) is established by deeds.

The minister smiling, replied: All this *is* true. But:—

100—One nature *is* ungovernable; another *is* restrained by moral laws.

How can the same rule *apply in the case of* light and darkness?

At length, the Raja rising up, set out at the time announced by the astrologer. Soon after, a messenger *who had been* despatched by the spy arrived; and after making obeisance to HIRANYA-GARBHA, said: Please your Majesty! the Raja CHITRA-VARNA is almost arrived; and now is actually encamped at the base of the Malaya-mountains. Let the fortress be immediately cleared; for that Vulture *is* a great minister. Besides, I have picked up a hint *dropped* by him in the course of a confidential chat with some one, that already in our fortress there is some body employed by him. O king! said the Chakraváka, it must be the Crow. That *can* never *be*, said the Raja: if *it were* so, would he then have evinced such a readiness to punish the Parrot? Besides, his determination for war *was made* after the return of the Parrot; whereas he *the Crow* has been here for a long time. Nevertheless, replied the minister, a stranger *is* to be suspected. Even strangers, answered the king, appear capable of requiting favours. Listen:—

101—Even a stranger, *if* kind, *is* a friend: *whilst* a kinsman, *if* unkind, *is* a stranger. A distemper, though bred in the body, *is* malignant: *whilst* a drug, *though* produced in the woods, *is* healing.

Again :—

102—King SÚDRAKA had a servant, by name VÍRA-VARA, who in a very short time gave up his own son.

How, asked the Chakraváka, *did that happen?* The Raja related

FABLE IX.

IN a pleasure-lake belonging to King SÚDRAKA, I formerly had a great affection for KARPÚRA-MANJARI, the daughter of a Flamingo, named KARPÚRA-KELI. One day a Rajaputra named VÍRA-VARA, having arrived from some country, presented himself before the warder at the palace-gate, and said : I am a Rajaputra, in quest of a livelihood ; procure me a sight of the king. Accordingly, upon being introduced by him into the royal presence, he said : If your Highness has any use for me a servant, then let my stipend be fixed. What *must* thy stipend be ? said SÚDRAKA. Four hundred pieces of gold a-day, answered VÍRA-VARA. What *are* thy accoutrements ? demanded the king. Two arms, replied VÍRA-VARA, and a sabre *for* a third. It cannot be, said the king. On hearing that, VÍRA-VARA made his bow and withdrew. Then said the ministers : Please your Majesty ! By giving four days' stipend, let his character be known, *and* whether he be worthy or unworthy to receive such a stipend as this. Then, at the instance of the ministers, he called *him* back ; and having presented betel *to him*, he gave *him* those wages. For :—

103—Betel *is* pungent, bitter, spicy, sweet, alkaline, astringent : a carminative, a destroyer of phlegm, a vermifuge : a sweetener of the breath, an ornament of the mouth, a remover of impurities, and a kindler of the flame of love. O friend ! these thirteen properties of betel *are* hard to be met with, even in heaven.

The disposal of the stipend was very narrowly watched by the king :—a moiety thereof was given by VÍRA-VARA to the gods *and* to the Brahmans ; a fourth to the distressed ; *and* the remainder of it was spent in food and in amusements. When he had done all this, *his* daily practice, he would wait sword-in-hand day and night at the palace-gate : and when the king himself commanded, he would then return to his own home. Now on the fourteenth night of the dark *half* (or wane of the moon), the Raja heard a noise of piteous weeping ; upon which he called out, Who ? who waits here at the gate ? To which he replied : Please your Majesty, I, VÍRA-VARA. Let an inquiry be made into *that* weeping, said the king. As your Majesty commands, said VÍRA-VARA, and straightway departed. The king *then* thought within himself : This Rajaputra all alone has been sent by me in darkness which might

be pierced with a needle: that *is* not right. I also will go likewise and see what *is* the matter. Then taking *his* cimeter, the Raja followed him outside of the city-gate. When VÍRA-VARA reached the place, he saw a certain woman, young and beautiful, adorned with all *sorts* of jewels, weeping; and asked her, "Who art thou? and wherefore weepest thou?" The female replied: I *am* the Fortune of this king SÚDRAKA, beneath the shadow of whose arm I have long reposed very happily. Through the fault of the queen, the king will die on the third day. I shall be without a protector, and shall stay no longer: therefore do I weep. By what means, said VÍRA-VARA, may your Grace reside here still? Fortune replied: If thou, with thine own hand, having cut off the head of thy son SÁKTI-DHARA, *who is* possessed of thirty-two marks, *wilt* make an offering to the all-auspicious *goddess*, then shall the Raja endure for a hundred years, *and I shall* dwell happily: saying which, she became invisible. VÍRA-VARA then went to his house, and awoke his wife and son who were fast asleep. When they had shaken off sleep, they sat up: *and* VÍRA-VARA reported all that speech of Fortune; on hearing which, SÁKTI-DHARA exclaimed with rapture: So fortunate *am I then* as to possess a qualification for saving the dominions of my prince! Therefore, O father! what *reason can there* now be *for* delay? since at any time the offering up of this body in such a cause as this *would be* praiseworthy. The mother of SÁKTI-DHARA, said: It *is* worthy of our family; if it is not to be done, how can an equivalent be *rendered* for the king's pay that has been received? Having thus determined, they all repaired to the temple of SARVA-MANGALÁ; *and* there having paid adoration to the goddess, VÍRA-VARA said: O goddess, be favourable: let the great Raja SÚDRAKA be victorious: *and* let this offering be accepted. So saying, he struck off the head of *his* son. VÍRA-VARA then thought within himself: A return in full has *now* been made for the salary received from the king. Life now without *my* boy *would be* a grievous burden. After this short meditation, he cut off his own head. The like was also done by the woman, overpowered *as she was* with grief for *her* husband and *her* son. The Raja hearing and seeing all this, reflected with astonishment:

104—Insignificant creatures like myself live and die: *but* the like unto him has never existed in the world, nor will exist.

What use *is there* even for a kingdom deprived of him? Then was the sword unsheathed by SÚDRAKA also to smite off his own head; when the goddess on whom the happiness of all depends, appearing, stayed the King's hand, and said: Son, away with *such* rashness! there shall now be no breach in thy kingdom. The Raja, falling prostrate, said: Goddess! I have no need of realm, life or fortune. If thou hast any pity for me, then through my death let this Rajaputra live with

his wife and son : otherwise I go the way they have found. The goddess replied : I am every way satisfied with this exalted piety, and tenderness to thy servant : go, be victorious ; *and* let this Rajaputra likewise along with his family be restored to life. Thereupon, VÍRA-VARA, with *his* son and *his* wife, being restored to life, went home ; *and* unobserved by them, the Raja having returned, laid himself down to sleep on the roof of the palace as before. VÍRA-VARA, on guard at the gate, being again questioned by the Raja, said : Please your Majesty ! that weeping woman disappeared on seeing me : there is no other news whatever. The Raja, delighted at hearing this answer, reflected with amazement : How can this most excellent creature be *sufficiently* commended ? For :—

105—He who is free from meanness should speak kindly. The hero should be no boaster. The generous *man* should shower his bounty into the plate of the deserving. The confident *man* should be free from harshness.

This *is* the characteristic of a great man. In him is all this *found*. Early in the morning the Raja, having summoned a special council, and proclaimed all the proceedings of *the past night*, gave to him, as a mark of approbation, the kingdom of the Carnatic. How then, *is* a stranger *necessarily* an enemy ? Amongst them also there are good, bad, and indifferent. The Chakraváka then said :—

106—Is he a minister, who, at the desire of the king, enjoins what ought not to be done, as if it were proper to be done ? It were better to pain the feelings of a prince, than that his destruction *should ensue* through misconduct.

107—The king, of whom the physician, the spiritual guide, and the counsellor, *are* the flatterers, is speedily bereft of health, piety, and treasure.

Hearken, O King :—

108—That which hath been virtually gained by one, will also be *gained* by me. But the Barber, *whilst* seeking a treasure, having killed a Beggar through infatuation, was put to death himself.

How, asked the Raja, did that *happen* ? The minister related

FABLE X.

In the city of Ayodhyá (Oude) there was a soldier named CHÚRÁ-MANI ; who, being anxious for money, for a long time with pain of body worshipped the deity the jewel of whose diadem is the lunar crescent. Being at length purified from his sins, in *his* sleep he had a vision, in which, through the favour of the deity, he was directed by the lord of the Yakshas (KUVÉRA, the god of wealth) *to do as follows* :

“Early in the morning, having been shaved, thou must stand, club-in-hand, concealed behind the door of the house; and the Beggar whom thou seest come into the court, thou wilt put to death without mercy by blows of the staff. Instantly the Beggar will become a pot full of gold, by which thou wilt be comfortable for the rest of thy life.” These instructions being followed, it came to pass accordingly; but the Barber who had been brought to shave *him*, having witnessed it all, said to himself: Oh! *is* this the mode of gaining a treasure? why then may not I also do the same? From that day forwards, the Barber, in like manner, with club in hand, day after day awaited the coming of a Beggar. One day, a Beggar being so caught, was attacked by him and killed with the stick; for this offence, the Barber himself was beaten by the king’s officers, and died. Wherefore I say: “That which hath been virtuously gained by one,” &c. The Raja said:—

109—By bringing up tales of former events, how is *the character of a stranger* ascertained, whether he be a friend without an object, or a violator of confidence?

Come along, come along, let the matter in hand be attended to. King CHITRA-VARNA is actually encamped at the foot of the Malaya: therefore what *is* now to be done? Please your Majesty, replied the minister, I have heard from the mouth of the spy *recently* arrived, that CHITRA-VARNA has shewn a disregard to the advice of the great minister, the Vulture: that indiscreet *prince* may therefore be subdued. For it has been said:—

110—The avaricious; the cruel; the intractable; the liar; the careless; the timid; the unstable; the blockhead, and the despiser of warriors, is declared *to be* an enemy easy to be defeated.

Therefore, whilst he has not yet invested our fortress, let the generals, the Sárasa and the rest, be appointed to slay his forces in the rivers, on the mountains, in the forests, and on the roads. For thus it has been said:—

111—112—113—A King should discomfit an enemy’s army thus circumstanced;—fatigued by long marches, hemmed in by rivers, mountains and forests, terrified by the apprehension of dreadful fires, enfeebled by hunger and thirst, deficient in vigilance, straitened for provisions, wasted with pestilence and famine, unsteady, not very numerous, embarrassed by rains and wind, bespattered with mud, dust and water, greatly bewildered, and running away from freebooters.

Moreover:—

114—A King should always smite a drowsy army sleeping in the day-time, exhausted by watching through fear of a nocturnal assault.

Wherefore, let the Sárasa and the rest, marching against the force of that rash

Peacock, waste *it* by day and night as opportunity may be afforded. It was done accordingly; and many of the soldiers and officers of CHITRA-VARNA fell. Being exceedingly cast down on that account, CHITRA-VARNA said to his minister DÚRA-DARSÍN: Father! how is it that you neglect me? or has there been indiscretion somewhere on my part? Thus it has been said:—

115—Since the kingdom has not been won, something must have been done amiss: for imprudence destroys prosperity, as old age *impairs* the finest beauty.

Again:—

116—The dexterous *man* gains fortune; the eater of what is wholesome, health; the healthy, ease; the diligent, the utmost limit of knowledge; and the well-disciplined, religion, riches and fame.

The Vulture replied: Please your Highness, let it be heard.

117—Although not gifted with knowledge, a prince obtains great good fortune by attending to *one who is* eminent in knowledge; as a tree *growing* near the water.

Further:—

118—Drinking; women; hunting; gaming; *unjust* seizure of property; severity in language and in punishment, *are* the vices of princes.

Besides:—

119—Great successes cannot be obtained by him who yields solely to the feeling of intrepidity, but whose inner mind is at a loss for resources. Exceeding prosperity dwells in policy and valour *when combined together*.

Keeping only in view the energy of your forces, you have paid no attention to the counsels suggested by me; and exulting in force alone, you have used harsh language: hence this effect of bad conduct is experienced. Thus it has been said:

120—Upon what unlucky minister do not the errors of policy fall? What eater of unwholesome food do not diseases afflict? Whom doth not fortune elate? Whom doth not death slay? Whom do not desires excited by women render uneasy?

121—Sadness kills mirth; winter, autumn; the sun, darkness; ingratitude, good deeds; the presence of a friend, grief; good policy, misfortune; *and* bad policy, prosperous fortune.

After this manner, therefore, I reasoned: This *prince* is void of understanding; otherwise, how could he darken the moonlight of political discussion by the meteors of *his own* talk? For:—

122—What can science do for him who has no sense of his own ? What will a mirror do for one without eyes ?

For that reason I remained silent. Then the king joining his hands in token of great respect, said : Father, be this fault *all* my own : *but* now instruct *me* how I may retreat with what troops are left to the Vindhya-mountain. The Vulture thought within himself: a remedy must be applied here. For :—

123—Anger ought always to be restrained before the gods, a spiritual guide, cattle, kings, Brahmans, children, the aged and the sick.

Then, with a smile, he added : Be not disheartened, Sir, *but* be of good cheer. Please your Majesty, listen :—

124—The wisdom of counsellors is made conspicuous in uniting the dissevered ; *and that of* physicians, in a complication of diseases. In a straight-forward business, who *is* not learned ?

Besides :—

125—Fools commence a trifling *undertaking*, and easily become bewildered. The wise engage in arduous enterprises, and stand fast unmoved.

Please your Majesty ! having by means of thy valour demolished the castle, in a short time I *will* conduct thee with honour, glory, and the army, to the Vindhya mountain. How, asked the King, can this be accomplished now with so small a force ? Sir, said the Vulture, all will come to pass : but since the reverse of dilatoriness in one ambitious of conquest *is* indispensably a condition of gaining the victory; therefore, this very day, let a blockade of the gate of the fortress be made. Then the Crane, the deputed spy having returned, told HIRANYA-GARBHA : Please your Majesty ! this Raja CHITRA-VARNA, small as his force is, will come in reliance on the advice of the Vulture, and blockade the castle-gate. The Flamingo said : O SARVAGYA ! what *is* to be done now ? The Chakraváka replied : let a trial be made of the efficient and inefficient in our army ; and being ascertained, let a distribution of the royal bounty, gold, dresses, &c. be made in proportion to merit. For so has it been said :—

126—Fortune deserts not the lion-like prince who would withdraw even a cowrie equally with a thousand nishkas *when* improperly applied ; but who on special occasions, will open his hand *to distribute* even tens of millions.

Again :—

127—On eight *occasions*, O King ! there can be no excess of expenditure : —at a solemn sacrifice ; at a wedding ; in *public* distress ; for the destruction of an enemy ; on a glorious work ; in the reception of friends ; on favourite wives ; *and* on indigent relatives.

For :—

128—A blockhead through dread of ever so trifling an expense, ruins all.

What wise man refuses a parcel through an excessive fear of the duty?

How, said the King, can prodigality be proper on the present occasion? For it is said: “*A man* should keep *his* riches against misfortune,” &c. How, demanded the minister, can the fortunate experience misfortunes? Sometimes, replied the King, Fortune frowns. Please your Majesty! rejoined the Minister, accumulated wealth is lost: therefore, O Sir, laying aside *this* avaricious mood, let your warriors be rewarded with gifts and honours. For thus it has been said:—

129—*Soldiers* acquainted with one another, in high spirits, regardless of life, resolutely determined, of noble birth, *if* properly rewarded, vanquish a host of enemies.

Again :—

130—Heroes of good morals, closely united, resolved to act, though *only* five hundred champions, can crush a whole host of enemies.

Yet more :—

131—A man incapable of discrimination, cruel, ungrateful, *and* selfish, is shunned by honest men, and even by *his own* wife;—how much more then *is he not shunned* by others!

For :—

132—The three qualities of a king *are* these; truth, valour, *and* liberality: destitute of these, a ruler of the earth assuredly incurs censure.

Ministers at least ought indispensably to be honoured: As it is said:—

133—The *man* with whom any one may be closely connected; with whom he rises or declines; he, fully confided in, should be employed in *affairs affecting* life and fortunes.

For :—

134—When a knave, a woman, or a child are the advisers of a monarch; tossed by the winds of bad policy, he is engulfed in a sea of business.

Observe, O King :—

135—Earth will bestow *her* treasures on him whose joy and anger are kept within bounds, whose treasury *is subject to* very little expenditure, and who invariably *manifests* a respect for *his* ministers.

136—A politic king should never disgrace the ministers, whose rise and fall are indissolubly *connected* with *that of* the king.

For :—

137—The support of a hand is given from the shore by faithful ministers to a king blinded by rashness, *when* sinking in an ocean of business.

Just then, MEGHA-VARNA coming in, bowed and said : Sir, do *me* the favour of a look. This aggressive foe stands at the gate of the castle : therefore, having sallied forth by order of your Majesty, I *will* display my prowess ; by that means I shall discharge *my* debt of obligation to your Highness's favour. Not so, said the Chakraváka : if we are to go out and fight, then taking shelter in the fortress is to no purpose. Moreover :—

138—An alligator, dangerous as he is, *becomes* powerless when he quits the water. A lion that has left the forest, will assuredly be as a jackal.

Please your Highness, said the Crow, go, and view the battle in person. For :

139—Having thrown *his* forces in advance, a king should incite *them* to battle *by* looking on. Doth not even a dog, *when* stood over by *his* master, infallibly play the lion ?

After this, they all, having marched *out* to the castle-gate, made great fight. Next morning, the Raja CHITRA-VARNA said to the Vulture: Father, now let thy promise be performed. Listen a little, said the Vulture :—

140—The ruin of a fortress is said to be *certain*, *when it is* unable to hold out for a long time, *when it is* very small, *or* commanded by a fool *or* a profligate, *or* unprotected, *or garrisoned* by timid warriors.

That is not the case here, however.

141—The four expedients for the capturing of a fort are declared *to be* these: bribery ; a protracted siege ; surprize, *and* storming.

And here, exertion must be made to the utmost of our power. Exactly so, said CHITRA-VARNA. Then early in the morning, ere the sun was risen, whilst a fierce battle was raging at the four gates, fire was thrown by the Crows simultaneously into every dwelling within the fort. Many soldiers of the garrison of the Flamingo, therefore, when they heard a confused cry of “ The fortress is taken,” and evidently saw the fire blazing in many houses, speedily entered the pool.

For :—

142—*Be it* a good consultation, a good preparation, a good fight, *or a* good retreat ; to the utmost of his power he should make *it* at the proper time, and should not hesitate.

The Flamingo, from *his* easy temper, moved slowly, accompanied by the Sárasa ; and was surrounded by the *troops of Chitra-varna's* general, the Cock, who had come up. Then said the Raja HIRANYA-GARBHA : General Sárasa, thou

shalt not cause the destruction of thyself through affection for me. I *am* no longer able to proceed: but thou *art* now able to escape. Go therefore, and enter the lake: *and* with the consent of SARVAGYA, thou shalt make my son CHURÁ-MANI king. The Sárasa replied: O my royal master! language so hard to bear as this must not be spoken. May your Majesty be triumphant as long as the moon and sun endure! I *am* warden of your Majesty's fort: let the foe therefore at any rate enter by the gate-way stained with my flesh and blood. Moreover, O King!

143—A master *who is* gentle, generous, *and* capable of appreciating merit, is obtained by good fortune.

It is even so, said the King: but

A servant *who is* honest, clever, and attached, *is* indeed very hard to be found.

The Sárasa *then* said: Hear, O King!

144—If, by declining battle, there were no peril of death, *it might be* proper to depart hence elsewhere: but since the death of *every* living being *is* inevitable, why should *one's* reputation be tarnished for no good purpose?

Again:—

145—In this world, unsteady as the undulation of the waves uplifted by the winds, the sacrifice of *one's own* life for the benefit of another arises through the influence of virtuous deeds *performed in a previous state of existence*.

Thou, O king! *as* Master, ought always to be guarded. For:—

146—PRAKRITI although great, *when* forsaken by *her* lord survives not. What can even the physician DHANWANTARI do for him whose life has departed?

Moreover:—

147—When the sovereign closes his eyes, this mortal race slumbers; and rises again like the lotus at the rising of the sun.

Again:—

148—The sovereign, the minister, the country, the fortress, the treasure, the army, an ally, and also the corporations of the citizens, *are* the essential elements *which are* the members of a kingdom.

But amongst these the king *is* chief member. Then the Cock having come, inflicted a wound on the body of the Flamingo with *his* very sharp spurs; but the Sárasa approaching in haste, screened the Raja with his own body. The Sárasa, however, *though* lacerated all over with wounds from the spurs and beak of

the Cock, covered the Raja with his own body, and pushed him into the water. The Cock himself was killed by blows from the bill of the Sárasa, the general of the army: who *afterwards* fell himself, overpowered by a multitude of birds. CHITRA-VARNA then entered the fort; and having seized upon everything hoarded in it, marched forth congratulated by *his* bards with shouts of victory.

The Princes said: In that army of the Flamingo, the Sárasa *was* virtuous, who preserved his master at the sacrifice of his own life. For ;—

149—Cows bring forth young ones, all indeed having the shape of cattle; *but* only an occasional lord of the herd, whose shoulders are scratched by *his* horns (whose horns reach unto his shoulders).

VISHNU SARMAN said: May he, who is of heroic spirit, enjoy the imperishable worlds purchased by *his* valour, attended by a train of Vidyádhariś (i.e. a warrior killed in battle is carried by the nymphs, more usually Apsarasas, to Swerga). Thus has it been said :—

150—Those brave men, who, faithful to their masters, and grateful, sacrifice *their* lives in battle for the sake of *their* lord, go to heaven.

151—Wherever a hero is slain beset by enemies, he obtains imperishable regions, provided he does not descend to unmanliness.

You have now heard of War. And having heard *it*, we are happy, said the Princes. Let there be this other also, said VISHNU SARMAN.

152—May your Highnesses, *when* kings, never have occasion to fight with elephants, cavalry and infantry! *but* may *your* enemies, overthrown by the winds of prudent counsels, flee for refuge to the caves of the mountains !

PEACE.

At the time of re-commencing the conversation, the Princes said : Sir, we have heard of War: now let Peace be spoken of. VISHNU SAR MAN replied : Let it be heard. I discourse also upon Peace, of which this is the first verse.

1—The great battle being ended between the two Rajas, whose armies were much exhausted; peace was presently concluded in a parley by the two ministers, the Vulture and the Chakra.

How was that? said the princes. VISHNU SAR MAN related

FABLE I.

THE Flamingo then said : By whom was the fire thrown into our fort? was it either by one of the enemy, or by some inhabitant of our fort, in league with the enemy? O king! answered the Chakraváka, that friend of your Majesty, without an object (see verse 109 of the foregoing chapter), MEGHA-VARNA with his attendants, is no longer to be seen here; I conclude, therefore, this is his doing. The Raja, after meditating an instant, said : It is even so; this is my bad fortune. Thus it is said :—

2—This is the fault of destiny, assuredly not of the counsellors. A business well planned with care, is destroyed through the influence of destiny.

But this too has been said, subjoined the minister :

3—An ignorant man, when meeting with a rugged condition, reproaches destiny, but comprehends not the errors of his own conduct.

Further :—

4—He who regards not the advice of well-wishing friends, will perish like the foolish Turtle that dropped from the stick.

How was that? said the King. The minister related

FABLE II.

IN Magadha-desa there is a pool called Phullotpala. In it for a long time dwelt two Geese, by name SANKATA and VIKATA. A friend of theirs, a Turtle called KAMBU-GRIVA (Shell-neck) lived near. Once on a time, some fishermen having come there, said : we will lodge here now, and in the morning, we must kill fish, tortoises, and the like. The Turtle, overhearing that, said to the Geese : My friends, you have heard the conversation of the fishermen: what must I do now? The Geese replied : First of all, let us be assured of it; afterwards, that

must be done which *is* proper. Not so, said the Turtle: for I see here *the necessity of prevention*, (or, in this respect, I am of a contrary opinion). As it is said:—

5—**ANÁGATA-VIDHÁTRI** (Fate-not-come), and **PRATYUTPANNA-MATI** (Ready-wit), these two happily escaped; *but* **YAD-BHAVISHYA** (What-will-be) perished.

How *was* that? said the Geese. The Turtle related

FABLE III.

FORMERLY, some such fishermen as these being come, in this very pool a consultation was held by three Fishes; of whom, one whose name was **ANÁGATA-VIDHÁTRI**, said: I go to another lake; saying which, he moved away to another pool. A second Fish named **PRATYUTPANNA-MATI**, said: In a matter *which is* future, without authority, where am I to go? Then when the affair has happened, one must act as the case may require. Thus it has been said:—

6—He who can repair an accident *which has* happened, *is* a wise man: as the Gallant was disowned by the Wife of the Merchant before his face.

YAD-BHAVISHYA asked, how that *was*. **PRATYUTPANNA-MATI** related

FABLE IV.

IN Vikrama-pura there was a merchant whose name was **SAMUDRA-DATTA**. His wife, who was named **RATNA-PRABHÁ** (gem-splendour) was always amusing herself with one of the servants. For:—

7—To women no person is found *to be* disagreeable or agreeable; as cows in a forest are ever seeking fresh pasture.

Now, one day, *as that same* **RATNA-PRABHÁ** was kissing the mouth of the Servant, she was seen by **SAMUDRA-DATTA**; whereupon the unchaste woman running hastily up to *her* husband, exclaimed: Master, the assurance of this Servant *is* great, for he eats the camphor *which is* being brought for your use. The odour of the camphor in his mouth has been plainly smelled by me. Thus it has been said:—

8—The food of women is said *to be* two-fold; their wit four-fold; *their* cunning six-fold; and *their* passion eight-fold.

The Servant, upon hearing that, affected to be offended, and said: How is a servant to stay in the house of any one who has such a wife as this,—*a house* where the Mistress is every minute smelling the servant's mouth? Then rising up,

he went off; but was brought back with difficulty by the good man after making him understand *the matter*. Wherefore I say: "An accident *which has* happened," &c. Then said YAD-BHAVISHYA:—

9—What *is* not to be, will not be; if it *is* to be, it *can* not be otherwise: why *then* is not this medicine, the antidote of care, drunk?

Early in the morning PRATYUTPANNA-MATI being caught in the net, lay still, feigning himself dead. He was therefore thrown out of the net; *but* bounding off the ground, he entered the deep water. As to YAD-BHAVISHYA, he was seized by the fishermen *and* killed. Wherefore I say: "ANÁGATA-VIDHÁTRI," &c. Let it therefore be now contrived how I may reach another lake. The Geese remarked: Could another lake be reached, thy safety *would be secured*; but what means hast thou of going on dry land? The Turtle replied: Let means be contrived so that I may go along with you through the air. But how, said the Geese, is the expedient practicable? Why, observed the Turtle, with *my* mouth I can hang on to a staff held in the beak by both of you; and thus by the strength of your wings I may go with ease. This contrivance is feasible, said the Geese: let it be so; but

10—A wise man, whilst thinking of a contrivance, should also think of the disaster *that may ensue*. The young ones of a foolish Crane were devoured before his eyes by the Weasels.

How *did* that *happen*? demanded the Turtle. The Geese related

FABLE V.

IN the north there is a mountain called Gridhra-kúta (Vulture-cliff). There on the bank of the Revá, *some* Cranes lived in a fig-tree. In a hole at the foot of the fig-tree lurked a serpent, which used to devour the tender offspring of the Cranes. An old bird hearing the lamentation of the afflicted Cranes, said *to them*: Ho! in this manner you should do; having brought *some* fishes, you must scatter them, laying *them* singly in a line beginning from the hole of *yonder* Weasel as far as to the serpent's hole. The serpent is *sure* to be discovered by the Weasel when he comes along the path for his food; and on account of the natural enmity *which subsists between them*, he will be destroyed. This being done accordingly, the result followed: but the cry of the young birds on the tree above, was overheard by the Weasels; and afterwards, the young Cranes were devoured by that *same* Weasel *which had killed the serpent*. Wherefore we say: "Whilst thinking upon the means," &c., Something is sure to be said by the people, when they see thee being borne along by us; on hearing which, if thou givest a reply, thy death will ensue: therefore, on every account remain here. *Am I then an idiot?* said the Turtle: not a syllable

shall be uttered by me. The plan being accordingly put in execution, all the herdsmen, when they saw the Turtle being borne along in the air, ran after, exclaiming: Halloo! a most marvellous thing!—a Turtle is carried by two birds! Then said one: if this Turtle falls, he shall be cooked and eaten on the very spot. He shall be taken to the house, said another. He must be cooked and eaten near the pool, said another. On hearing this unkind language, he cried out in a passion, forgetting his engagement, "You shall eat ashes." Whilst he was speaking, he fell from the stick, *and* was killed by the herdsmen. Wherefore I say, "Of well-wishing friends," &c.

Soon afterwards, the Crane, *who had gone as a scout*, came there and said: Please your Majesty, I sent word at the very beginning, that a clearing out of the fortress be made immediately. It was not attended to by you; this consequence of inattention to that *message* has therefore resulted; and the burning of the fortress has been effected by the Crow named MEGHA-VARNA, instigated by the Vulture. The Raja, sighing, said:

11—He, who on account of respect *shewn* or assistance *rendered*, confides in enemies, is awakened *from his delusion* like one fallen from the top of a tree in his sleep.

The Crane continued: When MEGHA-VARNA arrived after having effected the burning of the fortress, CHITRA-VARNA, being extremely gracious, said: Let this MEGHA-VARNA be anointed here, Raja of the isle of Karpúra. For it is said:—

12—One should not suffer the labour of a servant who has done his duty to be lost: *but* one should cheer him by rewards, with heart, word, and look.

Your Majesty hears, said the Chakraváka, what the spy has said. What followed? said the king. The spy continued: Then the Vulture, the prime minister, said: O King! that *is* not proper; let some other mark of royal favour be conferred. For:—

13—How can there be a breaking of him who *is once* invested with high authority? Excessive favour, O King! to low persons, *is* like an impression stamped upon the sands.

An ignoble fellow never ought to be placed in the station of the great. For it has been said:—

14—When a low fellow has obtained an honourable post, he seeks to cut off *his* master, as the Mouse that after having attained the state of a Tiger, sought to kill the Saint.

CHITRA-VARNA asked, how that *was*. The Vulture related

FABLE VI.

IN the forest of GAUTAMA there was a Saint called MAHA'-TAPAS (great devotion); who, seeing a young Mouse fall near the hermitage, from the beak of a crow, benevolently fed it with grains of wild rice. One day, a cat was observed by the Sage, pursuing the Mouse to eat him; and forthwith by the power of *his* devotion, he transformed the Mouse into a very stout cat. The cat stood in fear of a dog: he was therefore turned into a dog. The dog had a great dread of a Tiger: he was thereupon metamorphosed into a Tiger. The Saint all the while continued to regard him although a Tiger, as differing in no respect from a mouse. All the people that were there said, when they saw the Tiger: The Mouse has been raised to the condition of a Tiger by this Saint. The Tiger, uneasy at hearing this, thought within himself: As long as the Saint lives, this disgraceful story of my original form will not die away. Under this impression, *he* was preparing to kill the Saint; but the holy man penetrating his design, said: Be a Mouse again; which was no sooner uttered, than he was turned into his original shape. Wherefore, I say: "A low fellow having obtained an honourable post," &c. Besides, O King! this is not to be deemed so very easy. Listen:—

15—A silly Crane, after devouring many fine, inferior and middle-sized Fishes, perished under the gripe of a Crab, for *his* excessive gluttony.

How, asked CHITRA-VARNA, *was* that? The minister related

FABLE VII.

IN the country of Malwa is a pool called Padma-garba (Lotus-bearing), where an old Crane deprived of strength, stood feigning himself troubled in mind; and on being asked by a certain Crab at a distance, How is it you stand here renouncing food? he replied: My means of living *are* fish; and the talk of the fishermen outside the town, that the fish here are inevitably about to be killed by the fishermen, has been heard. Judging therefore, that for want of subsistence from this quarter, my death *is* near, I have lost all regard for food. Then all the Fishes thought among themselves: On this occasion at least, he appears our benefactor; let him therefore be consulted how we are to act. For thus it is said:—

16—An alliance *should be formed* with a foe who benefits, not with an injurious friend: for kindness or injury *is* the characteristic mark of both.

The Fishes said: O Crane! where *are* the means of our safety? Means of safety there are, said the Crane,—another pool: thither *will* I carry you one by one.

The Fishes said through fear, be it so. The treacherous Crane then having taken the Fishes one by one, *and* eaten *them* in a certain spot, returned and said: "They have been placed by me in another pool." At length, a Crab said to him: O Crane! take me there too. Then the Crane, longing for the delicate flesh of the Crab, respectfully conveyed him, and set *him* on the ground; but the Crab, seeing the ground strewed with fish-bones, thought to himself; Alas! I am undone, unfortunate *that I am!* Well; I must now act suitably to the emergency. For :—

17—We ought to fear danger only so long as it is distant: but when we see danger near, we ought to fight like those who are not afraid.

Moreover:—

18—When a wise man *being* attacked, can see no safety for himself, he then dies fighting with the foe.

With this resolution, the Crab tore the throat of the Crane, so that he perished. Wherefore, I say: "After eating many fishes," &c. Then said Raja CHITRA-VARNA: Listen a little, O great minister! This is what I have been thinking of; that whatever valuable commodities this isle of Karpúra produces, shall be sent to us by this Raja MEGHA-VARNA, who will remain here: by that means we shall live in great luxury on the Vindhya-mountain. DÚRA-DARSÍN replied with a smile: Please your Majesty,

19—He who rejoices over a design that has not yet come to pass, *will* incur disgrace, like the Brahman who broke the vessels.

How *was* that? said the King. DÚRA-DARSÍN related

FABLE VIII.

IN the city of Devíkotta lived a Brahman, whose name was DEVA SARMAN. At the entrance of the sun into the equinoctial sign, he obtained a dish full of flour: which, when he had taken, he laid himself down overpowered with heat in a potter's shed filled with pots; and as he held a staff in *his* hand to protect the flour, he thus thought within himself: if by selling this pot of flour, I gain ten cowries; then with those cowries having presently purchased *a stock* of pots, pans, &c., *I will dispose of them at a profit*. With the money *thus* greatly increased, having repeatedly purchased betel-nuts, cloth, and the like, *and* having sold *them again*, *and in this manner*, carried on traffic, until I have realized a fortune amounting to a lack of *rupees*, *I will* contract four marriages. Among those wives there will be one young and beautiful; and on her *I shall* bestow *my* chief affection. Afterwards, when those rival wives, grown jealous, shall be bickering among themselves, then being inflamed with anger, *I will* thrash them all with a stick:

saying which, he flung the stick, whereby the dish of meal was dashed in pieces, and *sundry* pots were broken. He was consequently seized by the throat and turned out of the shed by the potter, who came out on hearing the pots broken. Wherefore I say : "A design which has not come to pass," &c. The Raja then asked *his* minister the Vulture in private : Father ! advise *me* what ought to be done. The Vulture said :

20—The guides of a king *who is* lifted up with pride, like *those* of a restive elephant, assuredly incur censure by his vagaries.

Hearken, O King ! Was the castle demolished by us in the pride of *our* strength ? or was it not rather by a contrivance presided over by your glory ? No, said the King, *but* by a device of yours. If my advice be acted on, said the Vulture, then let us return to our own country ; else, in the rainy season now at hand, should we whilst in the enemy's country, again have a battle with an equal force, a retreat to our own country will be difficult of accomplishment. For the sake of *our* ease and credit therefore, let us make peace and retire. The castle *is* demolished, and fame acquired. This then *is* my opinion. For :—

21—A king has a helper in him, who setting *his* duty before him, *and* disregarding *his* master's likings and dislikings, tells *him* unwelcome *but* wholesome *things*.

Again :—

22—He should seek peace even with an equal: in war, victory *is* doubtful. One should not do an uncertain thing: so saith VRIHASPATI.

Moreover :—

23—For who, *that is* not a simpleton, would expose to the undulations of a battle, *his* ally, *his* army, *his* realm, himself and *his* reputation.

Besides :—

24—The destruction even of both happens sometimes in battle. Were not SUNDA and UPASUNDA, *although* equal in strength, killed by one another ?

How *was* that ? said the king. The minister related

FABLE IX.

IN olden time, two Giants, great in might, by name SUNDA and UPASUNDA, for a long time with great pain of body, worshipped the deity whose crest is the new moon, through an *ambitious* desire of the sovereignty of the three worlds. At length, the deity being pleased with them, said: Choose ye a boon; when

immediately, they, intending to say one thing, were prompted to say something different, through SARASWATÍ controlling the thoughts of them of awful form. If his Holiness, *said they*, be pleased with us, then let the supreme lord give his own beloved PÁRVATÍ. Accordingly, PÁRVATÍ was bestowed by the offended deity, through an absolute necessity of granting a boon, and through *a sort of infatuation*. Afterwards, when an agreement was made by those two world-destroying *Giants*, heart-sick, darkened by sin, inflamed by the beauty of her person, *and* disputing together, each saying, "She is mine," that some arbitrator should be appealed to; he, the deity himself, came and stood before them in the form of an aged Brahman. They therefore asked the Brahman, saying, To which of us two doth she belong? for by our own strength was she won by us. The Brahman said:—

25—A Brahman pre-eminent in wisdom is worthy of honour; and so is a powerful Kshattriya; *also* a Vaisya possessed of money and grain in abundance; but a Śúdra, through service *done* to the twice-born.

You two then, are of the military profession; fighting, therefore, *is* your duty. This being said, they admitted that he had spoken well; and being equal to one another in strength, they perished at the same instant by a mutual blow. Wherefore I say: "He should seek peace even with an equal," &c. Why then, demanded the king, was not this advice given at first? The minister replied: Why did you not listen to my advice unto the end? Even at the time, this commencement of the war *was* not with my consent: for this HIBANYA-GARBHA *is* endued with peaceable qualities, *and* ought not to be made war upon. For so it has been said:—

26—A true-speaking *man*, a virtuous *man*, a just *man*, a disreputable *man*, he who has many brethren, a strong *man*, *and* he who has been victorious in many battles, *are* declared *to be* seven with whom peace should be made.

27—A truth-speaking *man* keeping truth inviolate, *when* made peace with, undergoes no change. A virtuous *man*, even *when* in peril of *his* life, most evidently descends not to unworthy conduct.

28—Every one is ready *to act on behalf* of a just *man* *when* attacked: for a just *man* by reason of the attachment of *his* subjects, and by reason of *his* justice, with difficulty is to be cut off.

29—Peace should be made even with a worthless *man*, when ruin is impending; *if* without his protection, the other could not gain time.

30—As a thick bambu surrounded by thorns cannot be cut by reason of *its* compactness; so neither can he who is at the head of a confederacy of brethren.

31—There is no ordinance for *our* contending with a strong *man*; since a cloud can never go against the wind.

32—Through the power of him who has been victorious in many battles, as *through that* of the son of JAMADAGNI, (or PARASU-RÁMA, the sixth incarnation of VISHNU, who in twenty-one battles wellnigh exterminated the military caste) everything is enjoyed everywhere and at all times.

33—The enemies of him with whom one who has been victorious in many wars enters into an alliance, are speedily reduced to subjection through the power of that *victorious ally*.

Therefore, *since* this Flamingo *is* endued with many *excellent* qualities, he *is* fit to be made peace with. The Chakraváka said: Spy, we have heard all. Go *a second time*; and when thou hast ascertained what is going on there, thou wilt come again. HIRANYA-GARBUA then asked the Chakraváka: Minister! How many ought not to be made peace with? I wish to know them. The minister replied: Please your Majesty! I *will* enumerate them. Listen:—

34—A boy; an old man; one long sick; an outcast; a coward; one whose followers are cowards; a covetous *man*; and he whose followers are covetous;

35—He whose principal officers are disaffected; he who is greatly addicted to sensuality; one who in his counsels is of many minds; a contemner of the gods and Brahmans;

36—He who is stricken by destiny; he who relies wholly on destiny; he who is afflicted with pestilence; he who has a disordered army;

37—He who is absent from his country; he who has many enemies; he who does not take the right time; and he who has departed *from* the *path* of truth and righteousness;—these *are* twenty men:

38—With these one should not make peace, but should only wage war: for these, being made war upon, presently fall under the power of the enemy.

39—Because of *his* insignificance, people are not willing to fight for a boy; and because a boy *is* not able to know the consequence of fighting or of not fighting.

40—Through want of the power of exertion, an old man, and likewise one long sick, these two without doubt are despised even by their own people.

41—One who has been expelled by all his kindred is easily to be cut

off: those relations becoming *his enemy's* partizans, *will* put him to death.

42—A coward, by fleeing from battle, is lost of himself: in like manner, he who has cowardly troops, is deserted by them in battle.

43—The followers of a covetous *man* *will* not fight because of the non-distribution of the spoil: he is killed by covetous followers *if they are* deprived of gifts.

44—He whose principal officers are disaffected, is forsaken by *those* officers in battle: *and* he who *is* greatly addicted to sensuality is easy to be overcome.

45—He, who in his counsels is of many minds, becomes hateful to *his* counsellors: through the unsteadiness of his mind, he is neglected by them in *his* necessary business.

46—Through the exceeding powerfulness of religion at all times, a despiser of the gods and the Brahmans of himself withereth away: as does he who is stricken by Fate.

47—The fatalist imagining that Destiny alone *is* the cause of good fortune and of bad fortune, will not exert himself.

48—One afflicted with famine yieldeth of himself: and he who has disorder in his army has no strength to fight.

49—An absentee is vanquished by a very small foe: an alligator, although very small, drags even the King of elephants under the water.

50—He whose enemies are numerous *is* scared like a pigeon in the midst of kites: by whichever way he goes, he is beset with danger.

51—He who has arrayed his army at an improper time, is slain by him who fights at a fit time; as a crow in a starless night *is killed* by an owl.

52—With him who has departed from truth and righteousness, one should never form an alliance: although made peace with, he speedily breaks his engagement through want of probity.

I repeat yet more. Peace, war, halting, marching, seeking protection, and dividing an army in two parts, *are* the six qualities. The plan of commencing operations; a sufficiency of men and materials; division of place and time; the repelling of assaults, *and* the successful accomplishment of a design, *is* the five-bodied counsel. Conciliation, gifts, *sowing of* dissensions, *and* main force, *are* the four expedients. The power of perseverance, the power of counsel, *and* the power of the Sovereign, *are* the three powers. By paying due attention to all this, those ambitious of conquest always become great. For:—

53—That fickle Fortune, which is not to be won even at the price of the sacrifice of life, resorts with alacrity to the habitation of those *who are skilled in policy*.

And thus it has been said :—

54—He whose wealth *is* always equitably distributed, whose spy *is* concealed, whose counsel *is* kept secret, and who *says* nothing unkind to his fellow-creatures, may rule the earth bounded by the ocean.

But, please your Highness, although peace were proposed by the great counsellor the Vulture, still it would not be assented to by that King, flushed as he is by his recent victory. Let this therefore be done : Let the Sárasa named MAHÁ-BALA (very strong), the Raja of Singhala-dwípa (Ceylon) our ally, excite an insurrection in Jambu-dwípa. For :—

55—Preserving great secrecy, a hero fiercely ardent, marching with a well-united force, should inflame an adversary ; along with whom, *when heated*, he may conclude a lasting peace, *as heated metal unites with heated metal*.

Let it be so, said the Raja : and forthwith a Crane named VICHITRA was despatched to Singhala-dwípa with a private letter. Just then the Spy *who had been sent a second time*, returned and said : Please your Majesty ! let the conversation which has passed in the council of the enemy be listened to. Thus spake the Vulture *to king Chitra-varna* : Please your Majesty ! MEGHA-VARNA sojourned there a long while : he knows whether Raja HIRANYA-GARBHA be of a pacific disposition or not. Thereupon, MEGHA-VARNA having been summoned by Raja CHITRA-VARNA, was asked : O Crow, what kind of a prince is HIRANYA-GARBHA ? or what sort of a minister is the Chakraváka ? MEGHA-VARNA replied : Please your Majesty, HIRANYA-GARBHA is a Raja generous *and* truthful like YUDHISH-THIRA ; and a minister equal to the Chakraváka, is nowhere to be seen. If *it be* so, said the king, how then was he deceived by thee ? MEGHA-VARNA replied with a smile : Please your Majesty !

56—What dexterity *is there* in the deceiving of those who are inspired with confidence ? What manliness *is there* in killing a child who has climbed into the lap *and* fallen asleep *there* ?

Hear, O King ! I was detected by that minister at the very first glance : but the Raja has great benignity ; therefore he was imposed upon by me. For thus has it been said :—

57—He who, after his own example, considers a knave *as* a speaker of

truth, *will assuredly be* deceived by him, as *was* the Brahman in the affair of the Goat.

How *was* that? said the King. MEGHA-VARNA related

FABLE X.

IN the forest of GAUTAMA was a Brahman ready for a sacrifice; who, having gone to another village and purchased a Goat, laid *it* upon *his* shoulder; and as he was returning, he was seen by three rogues; who, having agreed that, if by any contrivance that Goat could be got possession of, it would be the height of cleverness, seated themselves at the foot of three trees by the way-side along that Brahman's path. Presently the Brahman was thus accosted by one rogue: O Brahman! how is it that you carry a dog on *your* shoulder? It *is* not a dog, replied the Brahman: it *is* a goat for sacrifice. Soon afterwards, the same was repeated by the second *rogue*, stationed at the distance of a coss. On hearing that, the Brahman laid the Goat on the ground; and after looking *at it* again and again, he replaced *it* on *his* shoulder, and walked on with a mind waving like a swing.

For:

58—Verily the mind even of the virtuous is staggered by the arguments of the base: and he who, by those *arguments* is prevailed upon to confide, may die *miserably* like CHITRA-KARNA.

How *was* that? enquired the King. He (MEGHA-VARNA) related

FABLE XI.

IN a certain part of a forest there was a Lion named MADOTKATA, who had three attendants, a Crow, a Tiger, and a Jackal. Now as they were prowling about, they saw a Camel that had strayed from a caravan, and asked him whence he came. He gave a full account of himself, and was then conducted by them and presented to the Lion; who, after giving him an assurance of protection, with the title of CHITRA-KARNA (wonderful-ear), retained *him in his service*. In this manner some time passed away. Now once upon a time, through the bodily indisposition of the Lion, and by reason of excessive rains, they became perplexed at not being able to procure food. It was then resolved upon by the Crow, the Tiger, and the Jackal, that it should be so managed as that *their* master should kill CHITRA-KARNA; for, what have we, *said they, in common* with this thorn-eater? The Tiger said: He has been received by *our* Sovereign, who has given *him* a promise of security: how then, is it possible? At such a crisis as the

present, observed the Crow, when our master is wasting away, he will even commit a sin. For :—

59—A mother *when* tormented with hunger, will even abandon *her own* son. A female serpent tormented with hunger, will eat her own eggs. What crime will not one *who is* pinched with hunger perpetrate? Men *when* pining for food become destitute of pity.

Again :—

60—The drunkard; the heedless; the crazy; the distressed; the passionate; the famishing: the covetous; the coward; the precipitate; and the voluptuary, have no sense of justice.

With this conclusion, away they all went to the Lion; who asked if they had brought *him* any thing to eat. Please your Majesty, said the Crow, after *all our* pains, nothing has been procured. Then what means *are there* now for *our* support? cried the Lion. The Crow replied: Through refusing the food in your own power, *is* this destruction come upon *us* all. What food *is there* here in my power? said the Lion. The Crow whispered in *his* ear, “CHITRA-KARNA.” The Lion having touched the ground, touched both ears, *and said*: I have given him a promise of security: how then is it possible? For :—

61—Neither the gift of land, nor the gift of gold, nor the gift of cattle, nor the gift of food, is equal to what they here call the greatest gift of all gifts,—the gift of exemption from danger.

Moreover :—

62—Whatever *may be* the reward of the sacrifice of a horse fulfilling every wish, that benefit doth he, when a fugitive is protected, fully receive.

He is not to be put to death by our master, said the Crow: but it may be so managed by us that he shall propose the gift of his own body. When the Lion heard that, he held his peace. The Crow, then finding an opportunity, took them all under a false pretence, and came to the Lion. Then spake the Crow: Sir, even after *all our* pains, no food has been procured, and our Sovereign is extenuated by much fasting: now, therefore, let my flesh be eaten. For:

63—All these elements of government are truly rooted in the sovereign. Labour *bestowed* upon trees which have roots, is productive of fruit to men.

My good friend, said the Lion, the resigning of *one's* breath *would be* better than engaging in a deed such as this. By the Jackal likewise a similar offer was made; but the Lion answered, By no means. The Tiger said: Let my lord subsist

on my body. That, observed the Lion, *can never be* proper. By this time, CHITRA-KARNA having his confidence excited, proposed in the same manner the gift of his own body: but whilst he was yet saying it, he was murdered by the Tiger ripping up *his* flank, and eaten by *them* all. Wherefore, I say: "Verily the mind is staggered," &c. At length, *said Megha-varna, concluding the story of the three rogues*, the Brahman, on hearing the address of the third rogue, feeling convinced of his mistake, abandoned the Goat, washed *himself* and went home. The Goat meanwhile was taken and eaten by the rogues. Hence I say: "He who after his own example considers," &c. MEGHA-VARNA! said the Raja, how couldst thou dwell so long amongst enemies? or how didst thou conciliate them? Please your Majesty, said MEGHA-VARNA, what cannot be done by one seeking *to* promote *his* master's interest, or for the sake of his own private ends? Observe:—

64—Do not people carry wood upon *their* heads, *intending* to burn *it*, O King? The current of a river, even whilst washing the root of a tree, undermines *it* (i. e., external respect may accompany internal malice.)

Thus it has been said:—

65—A wise man having an object *in view*, should carry even *his* enemies on *his* shoulder; as the Frogs were destroyed by the old Serpent.

How *was* that? said the Peacock King. MEGHA-VARNA related

FABLE XII.

IN an uncultivated garden there was a Serpent called MANDA-VISARPA (slow-glide); who, through extreme old age, *being* unable to seek food for himself, laid himself down on the edge of a pond; where, from a distance, he was seen by a certain Frog, and questioned: How is it you do not ply for food? Leave me, worthy Sir, said the Serpent; what hast thou to do with inquiries into the story of a hapless wretch *like* me? Upon this, the Frog, not a little pleased, said to the Serpent: Tell it by all means. The Serpent said: Good Sir, here in Brahmapura, the son of one KAUNDINYA, a learned Brahman, about twenty years old, *and* endued with every good quality, through evil destiny, was bitten by cruel me. KAUNDINYA seeing *his* son SUSILA (amiable) by name, dead, became senseless with grief, *and* rolled on the ground. Thereupon, all his kinsmen, inhabitants of Brahmapura, having come to the place, sat down. For thus it has been said:

66—He *is* a kinsman who attends *upon one* at an invitation *to a feast*, and also in affliction; in a famine, in a contest *with* an enemy, at the king's gate, and at the cemetery.

Then spake a householder, KAPILA by name : O KAUNDINYA ! thou art beside thyself, since thou complainest thus. Listen :—

67—As *this* transient state of being in the first place like a nurse, *and* afterwards the mother, folds to her bosom the *newly* born child ; what cause is *there* then for grief?

In like manner :—

68—Where are *those* rulers of the earth gone with *their* guards, armies and carriages, of whose departure the earth stands a witness unto the present day ?

Again :—

69—This body, wasting away every moment, is not perceived to *decay*, like a jar of unbaked clay standing in water ; *its dissolution* is known when it has been dissolved.

70—Day by day, death approaches nearer and nearer a living being, as to a victim being led, step by step, to the slaughter.

For :—

71—Youth, beauty, life, a store of worldly goods, dominion, the society of friends,—*are all* uncertain : by these a wise man should not be beguiled.

72—As a plank of timber may meet with *another* plank in the mighty receptacle of waters, and having met, may *again* separate : even such is the meeting of human beings.

73—As a traveller halts, taking refuge in the shade, and having reposed awhile, resumes his journey : such is the meeting of animated beings.

Moreover :—

74—What occasion is *there* for lamentation over a body composed of five *elements* returning to its five original principles, *and* finding again its own birth-place.

75—How many soever connexions dear to the soul a living being forms, so many thorns of sorrow are implanted in his heart.

76—This is not a permanent dwelling *which* is gained by any one even with his own body : how much less with any other.

Moreover :—

77—For union denotes the existence of separation, as birth *implies* the approach of death *which is* not to be avoided.

78—The last state of unions with beloved friends, *although* delightful at the present moment, *is* distressing as *that* of unwholesome viands.

Moreover :—

79—As the streams of rivers flow onwards *and* return not, so *do* night and day *pass on* for ever, carrying off the life of mortals.

80—The society of the good which gives the highest zest to *our* enjoyments in the world, is yoked to a burthen of troubles, by reason of its terminating in separation.

81—Hence it is that the virtuous desire not the society of the good ; because there exists no cure for a heart wounded with the sword of separation.

82—Although deeds *have* been well performed by kings, such as SAGARA and the rest : still those very works, and they themselves, are gone to destruction.

83—By frequently meditating on that severe punisher, Death, all the efforts of a clever man become relaxed, as leathern bandages soaked by the rain.

84—The very first night on which the man of valour took up *his* abode in the womb, thenceforwards without faltering in his march, he approaches death day by day.

Form then a just estimate of mundane existence. This sorrow *is* an illusion of ignorance. Observe :—

85—If ignorance were not the cause of *affliction* ; if separation *were* the cause ; *then* as the days pass along, let sorrow increase. Why doth it depart ? Therefore, good Sir, compose thyself, and dismiss *all* thought of sorrow. For :

86—Not to think upon *our misfortunes* *is* the great remedy for the wounds of *those* heavy afflictions of *which* the weapons suddenly falling *upon us*, penetrate to the vital parts.

On hearing his address, KAUNDINYA awakening as it were *from a* trance, cried out, as he started up, Enough now of dwelling in a hell of a house ! I *will* go to the forest. KAPILA continued :

87—Even in a forest, evils prevail over the passionate : whilst in a house the restraining of the five senses *is a* *doing* penance. The house of him who being free from passion, is occupied in irreproachable acts, *is as a* forest *consecrated to* devotion.

For :—

88—Although afflicted, he should practise virtue in whatever order of life he may be engaged, even-minded towards all creatures. The *external* badge *is* not the cause of religion.

Thus too it is said :—

89—They whose eating is *solely* for the sustaining of life ; whose cohabitation is *but* for the sake of offspring ; and whose speech is *only* to declare truth, surmount difficulties.

Again :—

90—*Thine own self is* a river, whose holy confluence is self-restraint ; whose water is truth ; whose bank is good morals ; whose waves are benevolence :—here, *then*, perform *thy* ablutions, O son of PÁNDU ! for by water the inner man is not purified.

And especially :—

91—*There is* happiness for a man quitting this world, *which is* exceedingly unsubstantial, *and* oppressed with the pains of birth, death, old age *and* disease.

92—Pain positively exists, *but* not ease : that is evident, since the term ease is employed in *the case of* alleviation of one oppressed with pain.

It is so, said KAUNDINYA, it is so. After that, *continued the Serpent*, I was cursed by that disconsolate Brahman in the following terms : “ Beginning this day, thou shalt become a carrier of frogs.” KAPILA continued : Thou *art* unable at present to bear admonition ; thy heart *is* filled with grief : nevertheless, hear what ought to be done :—

93—Society ought to be shunned with all the soul : *but* if it cannot be relinquished, it should be formed with the virtuous ; for the company of the virtuous *is* a healing medicine.

Again :—

94—Passion should be relinquished with all the soul : *but* if it cannot be given up, it should be indulged towards one’s own wife ; for she *is* the *proper* remedy for it.

On hearing this, KAUNDINYA, the fire of whose grief was *now* extinguished by the nectar of the instruction of KAPILA, assumed the *pilgrim’s* staff according to the sacred ordinance : and here I wait to endure the Brahman’s curse to carry frogs. Then that Frog went and reported it to JÁLA-PÁDA (web-foot), the chief of his race ; who, having come himself, mounted upon the Serpent. The Serpent having taken him on *his* back, made a little excursion at an agreeable pace. Next day, the prince of the Frogs said to him *as he lay* scarcely able to move : How is it you *are so* sluggish to-day ? Please your Majesty, replied the Serpent, I am weak for want of food. Eat the Frogs by my command, said the monarch of the Frogs ; to which the Serpent replied : This great favour *is* *thankfully* accepted ; saying

which, he ate the Frogs by degrees, until seeing the pond cleared of its Frogs, he swallowed his Majesty likewise. Wherefore I say: "He should carry even *his* enemies on *his* shoulder," &c. But, please your Majesty, let the repetition of old stories now cease. This Raja HIRANYA-GARBHA is on every account to be made peace with: let peace therefore, be concluded; such *is* my opinion. What a thought *is* this of yours! exclaimed the King. Since he has been so completely defeated by us; therefore, if he is content, by my sufferance to live in vassalage, then let him remain; otherwise, let him be made war upon. Just then, the Parrot came in from Jambu-dwípa, and said: Sir, the Raja of Singhala-dwípa, a Sárasa has even now invaded Jambu-dwípa, and claims the sovereignty of it. The Raja with violent emotion said to him: What? what? The Parrot repeated what he had said before; and the Vulture said within himself, Well done, O minister Chakraváka! well done! The Raja in a fury exclaimed: Let him stay until I go and pluck him up by the root. DÚRA-DARSIN said with a smile:

95—A thundering noise for no purpose whatever, like a cloud in autumn, ought not to be made. A great *man* reveals not what is his design or what is not his design against a foe.

Besides:—

96—A king should not contend against many adversaries at once: even a proud serpent is infallibly destroyed by many insects.

Please your Majesty, are we then to go hence without making peace? in that case, an attack will be made on our rear. Moreover:—

97—The blockhead, who without knowing the true state of the case, becomes subject to anger, will have cause for regret, in the same manner as the Brahman on account of the Weasel.

How *was* that? demanded the king. DÚRA-DARSIN related

FABLE XIII.

IN Ougein lived a Brahman named MÁDHAVA. His wife of the Brahmanical tribe, who had recently brought forth, went to perform *her* ablutions, leaving him to take charge of her infant offspring. Presently a person from the Raja came for the Brahman to perform for him a Párvana sráddha (a religious rite to all his ancestors). When the Brahman saw him, *being impelled* by his natural poverty, he thought within himself: If I go not directly, then some one else will take the sráddha. It is said:

98—*In respect of a thing* which ought to be taken, or to be given, or of a work which ought to be done, and not being done quickly, time drinks up the spirit thereof.

But there is no one here to take care of the child : what can I do then ? Well : I *will* go, having set to guard the infant this Weasel, cherished a long time, *and* in no respect distinguished from a child *of my own*. This he did, and went. Shortly afterwards, a black serpent, whilst silently coming near the child, was killed there, and rent in pieces by the Weasel ; who, seeing the Brahman coming *home*, ran towards *him* with haste, his mouth and paws all smeared with blood, and rolled himself at his feet. The Brahman seeing him in that state, without reflecting, said, "My son has been eaten by this *Weasel*," and killed him : but as soon as he drew near and looked, behold the child was comfortably sleeping, and the serpent lay killed ! Thereupon the Brahman was overwhelmed with grief. Wherefore, I say : "Whoever, without knowing the truth of the matter," &c.

Moreover :—

99—Lust, wrath, covetousness, envy, pride, rashness,—this six-fold class *a man* should forsake : this being relinquished, he may be happy.

So, minister, said the King, this *is* your creed, *is it* ? Yes, replied the minister.

For :—

100—Recollection in important matters, deliberation, accuracy of knowledge, firmness, and concealment of counsel, *is* the first quality of a minister.

Yet more :—

101—*A man* should not perform an act hastily : inconsiderateness *is* the source of the greatest misfortunes. Good fortune, *naturally* attached to merit, spontaneously selects him who acts with deliberation.

Therefore, O King ! if now my advice be acted upon, then make peace and depart. For :—

102—Although the means pointed out for the accomplishment of an undertaking *are* four ; the *only* fruit of them *all* deserving of consideration, *is a prosperous* issue grounded on conciliation.

How, said the King, is this speedily to be obtained ? Sir, replied the minister, it will soon be brought about. For :—

103—Like an earthen jar, a bad man is easily to be broken, but is re-united with difficulty ; but a virtuous man like a vase of gold, is to be broken with difficulty, and may quickly be re-united.

Yet more :—

104—An ignorant man is easy to be conciliated ; a man of judgment is conciliated more easily ; but a man wholly ignorant of every particle of divine knowledge, even BRAHMA cannot conciliate.

And especially, that King knows his duty, and the minister knows everything : this was known by me beforehand from the discourse of MEGHA-VARNA, and from seeing the business done by him. For :—

105—When those who are characterized by good qualities, *are* out of sight, they must everywhere be judged of by their actions ; by the results, therefore, one should estimate the conduct of those who are acting out of sight.

The King said : Enough of *this* debate ; and let the object proposed be accomplished. When the great minister, the Vulture, had suggested this counsel, he said : I shall do what is proper, and set out towards the interior of the fort. Thereupon, a Crane, an emissary, came and informed Raja HIRANYA-GARBHA : Please your Majesty, the great minister, the Vulture, has come towards us to make peace. The Flamingo exclaimed : Minister, this must be some designing person coming here again. Please your Majesty, answered SARVAGYA, smiling : this *is* not a cause of fear ; for this DÚRA-DARŚIN *is* a noble spirit. But this *is* the condition of dull-minded *persons* : one while no suspicion is entertained ; at another time a suspicion of every body. Just as

106—A wary goose, *whilst* seeking for the new shoots of the water-lily at night, was for a moment deceived in a pool, which reflected the image of the stars in great number ; again in the day time he would not bite the white water-lily, suspecting *it to be* a star. *Thus*, a person afraid of deception, looks for evil in truth itself.

107—A mind which has been poisoned by the wicked, has no confidence even in the good. Does not a child that has been scalded with porridge, eat curd *only after it has been* blown upon to cool it ?

Therefore, Sir, according to your ability, let *some* article, *such as* a complimentary present of jewels and the like, be made ready to do him honour withal. This being done accordingly, the minister, the Vulture, was brought with great respect from the entrance of the fort by the Chakraváka ; and being introduced to the king, was placed on a throne set *for him*. Then said the Chakraváka : Minister, let this realm be enjoyed according to your wish ; *it is* all at your disposal. To which the Flamingo responded, “Very well.” Be it so, said DÚRA-DARŚIN ; but now a multiplicity of words *is* needless. For :—

108—With money one should receive a covetous man ; with hands joined in token of respect, a haughty man ; with the humouring of *his* wishes, a blockhead ; and with truth, a clever man.

Again :—

109—One should receive a friend with kindness; kinsmen with lively emotion; women and servants with gifts and honours; and other people with courtesy.

Therefore, having now made peace, let us be gone. Raja CHITRA-VARNA is very powerful. Declare, said the Chakraváka, in what manner peace is to be made. How many sorts of alliances are possible? said the Flamingo. I will repeat *them*, said the Vulture. Listen:—

110—*When a king is attacked by a stronger, and being in difficulty, is destitute of all other means of repelling him, he should sue for peace, so gaining time.*

111—Kapála, Upahára, Santána, Sangata, Upayása, Pratíkára, Sanyoga, Purushántara,

112—Adrishta-nara, Adishta, Átmádishta, Upagraha, Parikraya, Uchhinna, Para-bhúshana,

113—And the Peace Skandhopaneyá are sixteen well known. Thus do they, *who are learned in the forming of alliances, declare Peace to be of sixteen kinds.*

114—The Peace of Kapála is to be understood as made simply on equal terms: *and that which springs out of a gift is termed Upahára.*

115—The Peace of Santána is to be known by the previous gift of a daughter. Peace with good men based upon friendship is named Sangata;

116—The duration whereof is for life, whose object is identity of purpose, and which by no causes is broken either in prosperity or in adversity.

117—This same Sangata union, from its transcendent excellence *is* like gold: for which reason it *is* called by others skilled in alliances, GOLDEN.

118—That which may be formed with a view to the accomplishment of one's own business through wealth, is called Upayása by those skilled in this mode of alliance.

119—The Peace which is formed on this principle, “A service was formerly rendered him by me; he shall also do *the like* for me,” is called Pratíkára (requital.)

120—“The assistance I render him, he shall likewise render me;” this also *is* Pratíkára (requital), as *in the instance of RÁMA and SUGRÍVA.*

121—Where *an alliance* in which the principals are well united goes to work with an aim only at one object, it is called Sanyoga (union).

122—That Peace in which a stipulation is made to this effect,—“Let my object be accomplished by the chief warriors of us two,” is called Purushántara (proxy).

123—That has been termed Adrishta-purusha, where the enemy makes *this* stipulation:—“By thee alone is *this* my business to be accomplished.”

124—Where by a portion of territory *as* a fine, he *is* freed from *his* enemy, *and* peace is formed, that is denominated by those acquainted with alliances, Ádishta.

125—*That* styled Átmádishta is peace *negotiated* by one’s own army; *and that which* is made for the preservation of life, after the surrender of everything, *is called* Upagraha.

126—*The Peace which is made* by a portion of the treasure, by a moiety of the treasure, or even by the whole of the treasure, for the sake of saving the remainder, *is called* Parikraya (buying off).

127—After a cession of the best lands, *the Peace* is called Uchhinna (cut off); *and* by the entire gift of the fruits grown on the territory, Para-bhúshana.

128—Those skilled in alliances call that Peace where the fruit reaped is presented *borne* on every shoulder, Skandhopaneyā.

129—Alliances may likewise be considered *of* four *kinds*: reciprocal assistance; friendship; relationship; and Upahára (offering).

130—The Peace Upahára is the only one approved of by me: all save Upahára are rejected by friendship.

131—From *his* superiority in strength, the aggressor retires not without having gained *something*: no other Peace, therefore, except Upahára is acknowledged *by him*.

You *are* great scholars, said the Raja: advise therefore what it behoves us to do in the present instance. Ha! replied DÚRA-DARSIN, what *is this that* is said?

132—Who, verily, would commit injustice for a body doomed to perish to-day or to-morrow by the pains of mental or bodily disease?

133—Truly the life of corporeal beings *is* tremulous *as the shadow of* the moon in water: knowing *it to be* of such a character, *a man* should ever act fairly.

134—Viewing the world like the vapour of the desert, which passeth away in an instant, *a man* should associate with the good, both for the sake of virtue and for the sake of happiness.

By my advice, therefore, let the same be done.

135—*If* a thousand sacrifices of a horse and Truth *were* weighed in a balance; Truth would certainly be of more weight than a thousand sacrifices of a horse.

Wherefore, let the Peace called GOLDEN, be concluded also between these two monarchs, preceded by the oath named Truth. Be it so, said SARVAGYA. The minister, DÚRA-DARŚIN being then honoured with a complimentary gift of cloth and other things, with a joyful heart took the Chakraváka, and went to the Peacock king. At the suggestion of the Vulture, Raja CHITRA-VARNA conferred with SARVAGYA; and having first shewn great respect and offered presents, he consented to that kind of Peace, and sent him *back* to the Flamingo. DÚRA-DARŚIN then said: Sir, our object *is* accomplished: let us now return to our own place, the Vindhya-mountain. Then when they had all reached their own country, they enjoyed the fruit their hearts longed for.

Now, said VISHNU SARMAN, what more can I tell? declare it. The royal pupils said: Respected Sir! through your kindness, this perfect system of kingly duties *is* comprehended: we are therefore satisfied. Although that be the case, said VISHNU SARMAN, let this other also be *added*:

136—May Peace *and* Happiness ever be *the portion* of all victorious monarchs! May the Good be exempt from misfortune! May the glory of those who perform great deeds long increase! May Polity, like a wanton, closely cling to the breast, *and* kiss the lips of statesmen! Day by day may great joy be *to all*!

THE END.

ERRATUM.

Page 78, line 7; *for* “a Quail along with a Crow,” *read* “the Quail along with the Crow.”

